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IOWA STUDIES IN LANGUAGE AND LITERATURE
NUMBER 1

THE SYNTAX OF THE GENITIVE CASE IN THE LINDISFARNE GOSPELS

BY

CHRISTIAN EMIL BALE

A THESIS
SUBMITTED TO THE FACULTY OF THE GRADUATE COLLEGE OF THE STATE UNIVERSITY OF IOWA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS

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PREFATORY NOTE.

I am indebted to W. W. Skeat's excellent prefaces to his editions of the various gospels for all information pertaining to the MS., its date, etc. The summary of West Saxon conditions has been prepared largely from the results of the investigations by J. E. Wülfing and George Shipley.

I cannot sufficiently express my obligations to Prof. George T. Flom, at whose suggestion this work was undertaken, for valuable criticisms and suggestions. My thanks are also due him for his painstaking review of the MS. and assistance in reading the proof.

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INTRODUCTION.

The Lindisfarne MS. or Durham Book, marked Nero D. 4, is now one of the Cotton MSS. in the British Museum. "It consists of 258 leaves of thick vellum (13½ by 9½ inches) and contains the four gospels in Latin, written in double columns with an interlinear Northumbrian gloss, together with St. Jerome's Epistle to Pope Damasus, the Eusebian Canons, two prefaces, short notices of the four Evangelists, arguments of the sections into which the Gospels are divided, and tables of lessons to be read on Sundays, festivals, etc. The Latin text was written in the island of Lindisfarne by Eadfrith, who was bishop of Lindisfarne 698–721; so that if he wrote it before his election we must date it before 698. We cannot be far wrong in dating it in round numbers about 700."[1] The glosses were made by one Aldred about the latter half of the tenth century. Who this Aldred was is not known; he has been identified with "Aldred the provost" whose name appears in the Durham Ritual and was entered about 970.

Entries after the title to the Gospel of St. Mark and at the end of the Gospel of St. John give the names of Eadfrith and Aldred, and of two who were employed on the cover of the MS. Aldred seems merely to have superintended the glossing of the first three gospels, but to have glossed the fourth gospel himself. He states that he glossed the Gospel of St. John "for himself." The other gospels are in a different handwriting.[2]

The Rushworth version of Matthew may be regarded as independent and was made by Farman, a priest at Harwood. The rest of the Rushworth Gloss is very largely a transcription of the Lindisfarne, made under the supervision of Farman by Owun. It belongs to the latter half of the tenth century.

[1] W. W. Skeat: Preface to St. Mark, p. xi.
[2] Preface to St. John, ix.
[3] Ibid., xi ff.

The Northumbrian glosses are altogether distinct from the West Saxon versions, which are probably contemporary with them or a little later.[1]

Skeat's edition of "*The Holy Gospels, Anglo-Saxon and Northumbrian Versions,*" has formed the basis for this investigation. The capitalization, punctuation, orthography, accents, and to a certain extent the contractions of the MSS. have been retained in this edition. Wherever the edition deviates from the reading of the MS., the original is supplied in the margin. Compound words appear separated in the MS., but the editor has inserted hyphens. This edition contains on the left hand page in column one, the Corpus MS., in column two, the Hatton MS., with variant readings of the other MSS. at the bottom; on the upper part of the right hand page the Lindisfarne interlinear gloss, on the lower part, the Rushworth gloss. Readings of the Latin of the Rushworth which vary from the Lindisfarne are supplied in an appendix.[2]

The genitive case is used in West-Saxon to denote a great variety of relations between nouns. It is used very extensively to designate the partitive relation. It is also used to express numerous relations ranging from those of pure possession, origin, and relationship to those of a qualifying character. The genitive is sometimes employed to denote a quality, usually requiring a modifier as in other Idg. languages. With nouns denoting an activity it may be used to designate either the subject or the object of the action.

A partitive genitive occurs with many pronouns. It is rarely used with demonstratives and relatives, but frequently with the

[1] Preface to St. Luke, p. xii.

[2] Note on Editions: This edition was originally designed and commenced by John M. Kemble of Trinity College, Cambridge, but at the time of his death in 1857, he had completed only 24 chapters of Matthew. Rev. C. Hardwick continued the work and the following year the Gospel of St. Matthew appeared. After several years Rev. Walter W. Skeat resumed the work and editions of Mark (1871), Luke (1874), John (1878), and a revised edition of Matthew (1887) followed. The earliest edition of the Northumbrian glosses was prepared by Rev. J. Stevenson and published by the *Surtees Society,* 1854.

interrogative *hwæt* and the indefinites, *sum, ælc, hwæt, hwelc, hwæthwugu, aðer, æghwæðer, nan, ænig, nænig, awiht, nawiht, nanwiht.*[1] *Eall* seldom takes a genitive except when accompanied by *ðæt* (rel.); *monig, fela,* and adjectives generally also take the genitive when used substantively. Comparatives and superlatives whether employed adjectively, substantively, or adverbially are accompanied with the genitive.

The genitive is found with a large number of verbs when the action only tentatively affects the object. Such are verbs meaning: use, enjoy, try, tempt, taste, remember, forget, heed, care for, desire, expect, ask, praise, thank, admonish, rule, free from, deprive of, hinder, refuse, depend, heal, cease, lack, and need. Many of these verbs take a double object and in such cases the accusative of person and genitive of thing is employed, but the dative or instrumental also occurs. None of these verbs govern the genitive exclusively, it being sometimes replaced by an accusative, dative, or instrumental. Verbs of emotion employ a genitive or instrumental to designate the cause or object of the emotion.

An instrumental genitive sometimes accompanies verbs denoting: fill, load, mingle, adorn, bless, humble, afflict, assail, overcome, compel, hold, etc. With many of these the genitive is rare and the dative-instrumental or *mid* + dative construction occur frequently. The genitive occurs rarely with verbs of 'giving' and 'taking' and related meanings including 'acquisition,' the accusative being ordinarily used. When the genitive is employed its partitive character is easily recognized. *Unnan,* 'grant,' is the only verb of this class which regularly governs the genitive. Verbs denoting 'help' or 'pity' rarely take the genitive, *miltsian,* 'pity,' occurring only twice with a genitive, elsewhere in prose and poetry with the dative. A genitive of price, measure, merit or crime occurs with verbs meaning: happen, befall, pay for, deem worthy, avail, and avenge.

[1] This statement is based on the relative frequency as indicated by the number of examples cited under each in Wülfing's work. The list is of interest for purposes of comparison with conditions in Northumbrian.

In general adjectives which are accompanied by the genitive are related in meaning to the verbs noted above. They are adjectives denoting: plenty and want, desire, readiness and unconcern, worthiness and guilt, remembering and forgetting, a mental and physical quality, and extent in time or space. With adjectives of plenty and want the genitive denotes that which is supplied or lacking, being thus closely related to the instrumental-genitive with certain verbs and the genitive of separation with others. Many also take other constructions usually with different meaning. *Full* preferably takes the genitive, while *fyllan* regularly takes the instrumental. Adjectives of readiness, desire and unconcern regularly take a genitive to express the end in view. With adjectives denoting a mental or physical quality the genitive specifies the cause, source, or relation in which the quality is manifested. The dative-instrumental and *on* + dative are also used. The genitive of measure is regular with adjectives of extent.

In West-Saxon prose an *of* + dative is sometimes used to designate a partitive relation where the genitive is to be expected. As a rule some notion of origin or separation makes itself felt; possession in a restricted sense is never denoted, the few examples cited as such by Shipley are also to some extent partitive.[1] In a few instances this construction denotes material, but the verbal idea in another part of the sentence is strongly felt and the construction is almost adverbial.

The *of* + dative construction is found with pronouns, numerals and superlatives and with decidedly partitive force. In translations from Latin, where it is most common, it regularly corresponds to *ex, de* + ablative.[2] A few occurrences with transitive verbs where the governing word is to be supplied have been found in Aelfric. In W. S. poetry the construction is less common.

Contrary to the customary order, the genitive with nouns

[1] *Ðu gehete— þæt ne loc of heafde to forlore wurde.* Andreas, 1425, Thou promised that not a lock of our head should perish.

[2] I have not had access to any investigation of the subject in original W. S. prose.

has been placed before the genitive with verbs and adjectives. Owing to the limited use of the latter, the genitive with nouns forms by far the greater part of this investigation and it has therefore been given first place.

In my classification of the great variety of relations which the genitive with nouns may designate, I have followed in part the divisions adopted by Swane. His distinction between pure possession and the many other relations generally classed as possessive has been retained, but I am unable to regard relations between a living being and the body or its parts as pure possessive. In these we have a partitive relation in addition to the possessive, in fact, it is difficult to determine whether or not the former is not the predominant. While in pure possession a disruption may take place without changing the character of the possessor, the latter relation may not be broken without affecting a change. The distinction is made in Modern English where the former relation is preferably designated by the possessive in *-s* and the latter by the of-possessive.[1] The

[1] In the Scandinavian languages where prepositional possessives are frequently employed this distinction is often made in the use of different prepositions for the two types of relations. In Old Norse *á* plus dative is employed to denote semi-possession but never pure possession. "*Hann retti á sér fingrna*—he stretched forth his fingers; *leggr hann í fótum á hǫnom*—he placed him at his feet; *hafði knytt hala saman á ǫllum nautum*—he had tied together the tails of all the cattle." Cf. John Frizner, *Ordbog over det gamle norske Sprog*, p. 3.

In Icelandic "*á* is used as a periphrasis of the possessive pronoun connected with the limbs as parts of the body. In common Icelandic such phrases as my hands, eyes, head, etc., are hardly ever used, but *hǫfuð, eyru, hár, nef, munnr, hendr, fœtr*, etc., *á mer* (head, ears, hair, nose, mouth, hands, feet of me); so *í* is used of the internal parts, e. g., *hjarta, bein—í mer;* the eyes are regarded as inside the body, *augun í hǫnum;* also without the possessive pronoun or as a periphrasis for a genitive, *brjóstit á einum*, one's breast; *Njálssaga* 95, *Edda* 15." Cf. *Icel.-Eng. Dict.*, p. 37.

The same is used of an inanimate object and its parts. *Dyrr á husi*—the door of a house; *turn á kirkju*—church tower; *stafn, skutr, segl, árar—á skipi*—the stem, stern, sail of a ship.

In the Sogn dialect of Norwegian the preposition *pao* is used to denote such relations, e. g., *jûli pao vǫgni*—the wheel of the wagon. Cf. Prof. Flom's article on "The Sogn Dialect of Norwegian" in *Dialect Notes*, 1905, p. 45.

relation between inanimate objects and their parts is also classed as semi-possessive, because, though the partitive element is here more prominent than in the former type, consistency demands that they be regarded as belonging to this group. The partitive genitive is most frequently found with nouns denoting a mass.

Other relations which partake in a greater or lesser degree of possession, have been sub-divided according to the character of the nouns, as suggested by Delbrück, into persons to persons, persons to concretes, persons to abstracts, concretes to persons, concretes to concretes, etc. In some cases I have found it difficult to determine into which category a noun belongs. It is also probable that many nouns regarded at present as abstracts appeared as concretes to the Anglo-Saxon reader.[1] This would seem to be the case with terms pertaining to the Divinity and heaven.

The distinction between the above division and the qualifying genitive is frequently very meager. A large number of the former are in no small degree qualifying, and in many of the latter we find something of the possessive relation. In the latter, however, the genitive essentially serves the purpose of an adjective.

The genitive of quality is rarely found in these gospels, and then only in certain stereotyped phrases literally translated from the Latin.

The subjective and objective genitive are used with nouns of verbal origin or containing some notion of activity.

Since prepositional constructions occur with such frequency where we might expect a genitive, the conditions here have been presented rather completely. The comparatively frequent occurrence of *from* in this use is unparalleled in W. S., as far as I have been able to ascertain.

Middle Swedish uses both *a* and *på* as periphrasis for a genitive in the same relations, as: *Swa stora som hoffwudh på en man*—as large as the head of a man. Cf. *Ordbok öfver svenska Medeltids-Språket,* by K. F. Söderwall, Lund, 1884, ff. These constructions are never used to express pure possession.

[1] See p. 13.

All occurrences have not been cited unless there are very few, but references are given to other occurrences which are either in parallel passages or do not differ from the occurrence given. With verbs and adjectives the aim has been to give examples of every occurrence which differs in any respect from others, and in most cases all occurrences are given; but a few appear so many times that only every variety is cited and the relative frequency of each indicated by references. The same may be said of citations under prepositional constructions. Occurrences in parallel passages are only referred to.

It is evident that a gloss leaves much to be desired as material for syntactical study. Its purpose is to aid the reader of the original rather than to present a complete and intelligible version of it. It is, therefore, likely to be much more literal than a translation. It follows the word order of the original, aiming to give the equivalent of every word, and is not necessarily bound by the grammatical laws of the vernacular. That there is Latin influence on this gloss is very evident.[1] Yet the disintegration of the old grammatical forms is well-advanced. The analytic tendency is clearly apparent; there is a more extended use of the phrasal constructions, and in every way the language has assumed a character, syntactically also, which it took in the South only in the very end of the Old English period.

[1] The Rushworth gloss to Matthew presents a marked contrast to the Lindisfarne in this matter of foreign influence. It shows that even a gloss may be free from such influence in a remarkable degree. If this version was edited in the Old English word order, it would be quite readable and intelligible.

CHAPTER I.

THE GENITIVE WITH NOUNS.

1. The Partitive Genitive.

The partitive genitive denotes the whole of which a part is taken. The governing word may be a noun, pronoun, numeral, or adjective in the comparative or superlative.

A. *The Governing Word is a Noun Denoting Mass.*

Sua hua dringe selles anum of lythum ðassum *cælc* oððe *scenc wætres caldes*—: 10:42.[1]—whoever gives one of these little ones a cup of cold water to drink—.

and sella me reht fordor *twelf hergas engla:* 26:53.—and he shall give me immediately more than twelve legions of angels.

Further examples of the partitive genitive are quoted more briefly.

calic wætres; Mark, 9, 41.—a cup of water.

sunor bergana monigra: L. 8, 32.—a herd of many swine.[2]

twoelfo ceulas screadungra: L. 9, 17. Cf. Jno. 6, 13.—twelve baskets of fragments.

sum dæl ðiostrana: L. 11; 36.—some part of darkness.

fifo dæl oxna: L. 14, 19.—five yoke of oxen.

hundteantih mitto huætes: L. 16, 7.—a hundred measures of wheat.

half godra minra: L. 18, 12.—half of my property.

hergas ðæs folces and *ðara wifana:* L. 23, 27.—hosts of people and of women.

hia gebrohtan him *ðæt dæl fisces:* L. 24, 42.—they brought him a piece of a fish.

pund smirinises: Jno. 12, 3.—a pound of ointment.

[1] When only chapter and verse is given the reference is to the Gospel of St. Matthew.

[2] Cf. *berga monigra gefoede,* 8: 30.

Wæs nehuarne long from him *suner erga monigra* gefœde: 8, 30.—not far from him grazed a herd of many swine.

B. *With Adjectives Used Substantively and with Superlatives.*

1. *Adjectives used substantively.*

—hia hæfdon *lyttelra fisca huon:* Mark, 8, 7.—they had few small fishes.

Menigo takes the genitive several times, the construction agreeing throughout with the Latin.

Of ðær byrig *menigo* gelefdon in hine *ðara Samaritaniscena:* Jno. 4, 39.—many samaritans from that city believed in him.

Of ðis *menigo ðegna* his fromfærdon on bæccling: Jno. 6, 66. —from that time many of his disciples went back.

menigo ðara Judeana: Jno. 19, 20.—many of the Jews.

The adjective *mid* used substantively does not take a partitive genitive, it has rather a prepositional force. It is placed here solely in order to have the adjectives used in this manner together.

Mid takes the genitive and the dative. A few times its use is purely adjectival. When used with nouns denoting persons or living beings and meaning among, it governs the genitive.

Suæ bið in endung worldes gæs englas and tosceadas *ða yfle* of *middum soðfestra:* 13, 49.—so shall it be at the end of the world the angels shall come forth and sever the wicked from the midst of the just.

—ic sendo iuih suae scipe in *middum* odde *inmong wulfa:* 10, 16.—I send you as sheep among wolves.

Ic am in *middum hiora:* 18, 20.—I am in the midst of them. Cf. Mark 9, 36; Luke 4, 30; 17, 11; 24, 36; Jno. 1, 26.

ðæt scip soðlice in *middum sæs* aworpen wæs from yðum: 14. 24.—but the ship was in the midst of the sea tossed by the waves. Cf. Mark 6, 47; Luke 21, 21.

—(fiond) ofer-geseawu wyning in *middum hwæte:*—the enemy sowed tares in the midst of the wheat: 13, 25.

Hwæte seems to be a dative. It is a strong masculine and regularly adds *es* in the gen. singular. Cf. Gl. p. 120.

Rushworth: in *midde ðæs hwætes.*—in the midst of the wheat.
—to gebœtad ða fyr on *middum cæfer-tune:*—(when) the fire was kindled in the midst of the hall. Luke 22, 55.

Purely adjectival use is rare.

Middum nieht lyding geworden waes:—at midnight a cry was made. 25, 6. Also Mark, 13, 35.

2. *The genitive with superlatives.*

The genitive is often replaced by *from* with the dative.

Seðe *heist* oððe *maast* is *iuer* bið embihtmonn iuer:—he, that is greatest among you, shall be your servant. 23, 11.

Ðe *lætmesta* soðlice *alra* and ðæt wif ec dead wæs:—but last of all and the woman also died. 22, 27.

hlætmæst alra:—last of all. Mark 9, 35.

Hiora maast:—the greatest of them. Mark 9, 34.

forðmæsta alra:—foremost of all. Mark 12, 28, 29.

forma hræsto:—the chief rooms. Luke 14, 7.

frumma ðara wundra:—the beginning of the wonders. Jno. 2, 11.

fruma scæftes:—the beginning of creation. Mark 10, 6.

C. *The Governing Word is a Pronoun.*

1. *Interrogative pronouns* rarely take the genitive in these gospels. The far more common construction is *of* or *from* with the dative.

Laruua la god, *huæt godes* ic gedoom ðæt ic hæbbe lif ecc? —Good Master, what good shall I do that I may have eternal life? 19, 16.

—ðe undercyning cued to ðæm hueðer ne wallað gie iuh ðara twoege[1] forleta:—the prince said to them whom of the two do you wish to dismiss. 27, 21.

huælc hiora mara were:—which of them was greater. Luke 9, 46.

huelc disra ðreana:—which of these servants. Luke 10, 36.

[1] Latin reads: *quem—de duo duobus.* Corpus: *hwaeðerne of ðissum twam.* Rushworth: *hwaðer dara twegra.*

huæs ðara:—who of them. Luke 20, 32.
huæd yfles dyde ðes:—what evil has this one done? Luke 23, 22. The Latin has the same construction in these places.

2. *Indefinite Pronouns.*

—and *sua huelc ðara* gie gemoetas ceigas to ðam færmon:—whomever of those you meet, invite—. 22, 9.
(Ða ðegnas) gesomnadon *alle* ðaðe onfundon *yfelra* ond *godra* ond gefylled weron ða færmo:—the servants gathered all whom they found of evil and of good, etc. 22, 10.
ængum ðara buriga:—some of the citizens. Luke 4, 26. Cf. 4, 27.
ne ænig warana:—none of the men. Luke 14, 24.
ne ænig dara:—none of them. Luke 18, 34.
ænig monn ðara sittendra:—any man of those sitting. Jno. 13, 28.
ænigmonn ðara:—any of them. Jno. 21, 12.
eghuelc iuer:—each of you. Luke 13, 15.
summo ðara ældra:—some of the elders. Luke 13, 31.
summo ðara of hergum:—some of those in the throngs. Luke 19, 39. Cf. 20, 27.
huelc huoegu godes:—whatever good. Jno. 1, 46.
sua huelc iuer:—whoever of you. Luke 11, 5.
seðe iuerro:—whoever of you. Jno. 8, 7.
—*ðæm* ðaðe *ðara iudea* gelefdon him:—(Jesus said) to those of the Jews who believed in him. Jno. 8, 31.
—ðes *noht yfles* dyde:—this one has done nothing evil. Luke 23, 41.

D. *The Governing Word is a Numeral.*

Usage is the same as in West-Saxon, with the exception that numerals one to five when used absolutely generally govern *of* or *from* with the dative.

And seðe ðec genedes *mile straedena* geong mid him oðra tuege:—and whosoever compels thee (to go) one mile of paces, go with him two. 5, 41.

Etendra uutetlice wæs tal *fif ðusend ðæra weara:*—but the number of those who ate was five thousand men. 14, 21. Cf. Mark 6, 44. Luke 9, 14. *waeras fif dusendo.*

—seðe ahte to geldanne *tea dusendo cræftas:*—who owed ten thousand talents. 18, 24.

The above forms an exception to usual construction with numerals.

feortig daga: Mark 1, 13.—but feortih dagum. 9, 2. Agrees with the Latin: *diebus quadraginta. wintra drittih.* Luke 3, 23.

—forðon behoflic is ðe ðætte dead sie *enne liomana ðinra* ðon all lichoma:—for it is necessary for you that one of your limbs perish rather than the whole body. 5, 29.

Ða huile he spræc heono Judas *an ðara tuoelfa*[1] cuom:—while he spoke Judas one of the twelve came. 26, 47.

—ic cueðo iwh ðætte *an Iwer*[2] mec sellende bið:—I say unto you that one of you shall betray me. 26, 21.

Ða eode *an of* oððe *dara tuelfa:*[3] 26, 14.

Here the glossator indicates that he regards the *of* construction and the genitive as synonymous.

anum ðara burgwara: Luke 15, 15. Cf. Luke 4, 12.

anum ðara dagana: Luke 20, 1. Cf. 20; 27, 29; 24; 1.

an ðara ðegna: Jno. 18, 22. Cf. 18, 26.

2. The Genitive of Possession and Cognate Relations.

This category is subdivided as follows: A, Pure-possession; B, Semi-Possessive Relation; C, Other Relations of a Possessive Character.

Under the head of pure-possession are grouped all the citations in which the noun in the genitive denotes a person who is represented as possessing the object or thing denoted by the independent noun. Under Semi-possession are placed all the

[1] Latin reads: *unus de duodecim.* Corpus: *an of ðam twelfum.* Rushworth: *an of ðære twelfe.*

[2] Latin reads: *unus uestrum.*

[3] Latin reads: *unus de duodecim;* Rushworth: *an ðara twelfe.*

occurrences which express the relation of a living being to the body or its parts, or of an inanimate object to its parts. Under the third subdivision will be found the remaining examples which essentially indicate a possessive relation. This group has been further subdivided according to the suggestion of Delbrück, as indicated above, into persons to persons, persons to concretes, persons to abstracts, concretes to persons, etc.

The term semi-abstract has been used for a few nouns which probably did not appeal to the Anglo-Saxon mind as pure abstracts or which may sometimes be used as concretes.

A. *Pure-possession.*

Hierusalem *burug* is *micles cyninges:*—Jerusalem is the city of the great King. 5, 35.

This might also be referred to the third subdivision or even to the qualifying genitive. The following example differs only slightly from the above.

In *burgum ðæra Samaritanesca* oððe *ðara lioda* ne ingeonges ge:—enter not the cities of the Samaritans. 10, 5.

Ða ðe mið hnescum gerelum gescirped biðon in *husum* oððe in *husa cyninga* bioðon:—they that are clothed in soft garments are in king's houses. 11, 8.

And miðð̄y gecuom ðe Hælen in *hus aldor-monnes:*—and when Jesus came into the house of the ruler—. 9, 23.

—huoelpas brucas of screadungum *ða* ðe falles of *bead hlaferda hiora:*—the dogs eat of the crumbs which fall from their master's table. 15, 27.

—and gehydde *feh* oððe *strion hlaferdes his:*—and he hid the treasure of his lord. 25, 18.

Ða gesomnad weron aldor-sacerdas and ða ældra ðæs folces in *cefertum ðæs aldor-sacerdas:*—then the chief-priests and elders of the people were assembled in the palace of the chief-priest. 26, 3.

—ne is god to onfoanne *hlaf ðara suna:*—it is not well to take the children's bread. 15, 26.

—ðaðe getimbras *byrgenno witgena* and gehrinas *byrgenna*

sodfæstra:—who build the tombs of the prophets and garnish the sepulchres of the righteous. 23, 29.

This example might also be grouped with the genitive of definition, as also the following.

hus Godes: Mark 2, 26. ric Godes: Mark 10, 14.

huso widwana: Mark 12, 40.—houses of widows.

worde ðæs heh-sacerdas: Mark 14, 54.—the court of the high priest.

ðio menigo *londes dara lioda:*—the multitude from the land of the people (Gadarenes). Luke 8, 37.

portic Salamones:—Solomon's porch. Jno. 10, 23.

B. *Semi-Possessive Relation.*

1. *Living Beings and the Body or its Parts.*

—ah in eghwelc word ðæt soðlice cuom of *muðe Godes:*—but by every word that truly comes from the mouth of God. 4, 4.

This may also be grouped with A under genitive of definition.

Moniga lichoma halga wæra, ða ðe slepdon, arison:—many bodies of holy men, which slept, arose. 27, 52.

Ðes cwom to Pylatus and bæd *lichoma ðæs Hælendes:*—he came to Pilate and asked for the body of Jesus. 27, 58. Cf. Mark 15, 43.

Ic am unscyldig from *blode soðfæstes ðisses:*—I am innocent of the blood of this just man. 27, 24.

—ne se we freondas (socii) hiora in *blod ðara witgana:*—we would not have been their friends in the blood of the prophets. 23, 30. Cf. Luke 11, 50.

Huæt ðonne gesiistu *stre* oðde mot in *ego brodres ðines:*—why then do you see the straw or the moat in thy brother's eye? 7, 3.

—ðæt in *muð twoe witnesa* oðde ðrea—:—that in the mouth of two or three witnesses. 18, 16.

—of *muð ðara lytla* oðde *diendra* geendades lof:—out of the mouths of babes and sucklings thou hast perfected praise. 21, 16.

Hia gebindas byrðenna hefiga and unbærende and settas in *scyldrum* oððe *bæccum monna:*—they bind burdens heavy and unbearable and place on the shoulders or backs of men. 23, 4.

Sel me, cueð ðis, in disc *heafod Johannes:*—give me, this one said, the head of John on a dish. 14, 8. Cf. Mark 6, 24.

hond ðæs blindes:—the hand of the blind man. Mark, 8, 23. Cf. Mark, 14, 41.

cneuum ðæs Hælendes:—the knees of Jesus. Luke 5, 8.

earum folces:—the ears of the people. Luke 7, 1.

to *suiðrum Godes:*—on the right side of God. Mark 16, 19.

The following example, though it may appear to differ from the above, also belongs here.

to *suidrum mæhtes:*—on the right of power. Mark 14, 62.

bearm Fadores:—the bosom of the Father. Jno. 1, 18.

stefn ðara fremdra:—the voice of the aliens. Jno. 10, 5.

2. *Inanimate Objects and their Parts.*

—forðon *acas* to *wyrtumma treuna* gesetet wæs oððe is:—for the ax is placed at the roots of the trees. 3, 10.

—(wif) gehran *fas* oððe *wloh wedes his:*—(the woman) touched a fold of his garment. 9, 20.

Iweres soðlice and *hera heafdes alle* ge-talad aron oððe sint:—truly all the hairs of your head are numbered. 10, 30.

—suæ legeras, ða ðe lufas in somnungum and in *huommum ðara placena* oððe *wordun* stondes to gebiddanne:—as the hypocrites who love to pray standing in the synagogues and in the corners of the streets. 6, 5.

—gewælte stan micel to *duru ðæs byrgennes:*—he rolled a great stone to the door of the sepulchre. 27, 60.

—enne pricle oððe *stæfes heafod* ne forgæs from æ:—one jot or the head of stave shall not perish from the law. 5, 18.

—eaður is camel ðerh *dyril nedles* oferfæra—:—it is easier for a camel to pass through the eye of a needle. 19, 24.

wægenena geletum:—at the meeting of the ways. Mark 11, 4.

wæstm ðare wingearde:—fruit of the wineyard. Mark 12, 2. Cf. Luke 20, 10.

hornpic temples:—a pinnacle of the temple. Luke 4, 9.
durum ceastres:—doors of the city. Luke 7, 42.
twicgo ðara palmana:—twigs of the palms. Jno. 12, 13. Cf. also *cynne wintræs* below and the following few which are closely related to this subdivision.

C. *Other External Relations.*

1. *Persons to Persons.*

(*a*) Origin and relationship.

sunu: Dævides 1, 1; *Cyning Herodes,* 2, 22.
Godes, 4, 3; *fadres,* 5, 45; *monnes,* 8, 20; *wifa,* 11, 11; *ðæs ge-bloedsendes,* Mark 14, 61. *wif: Uries,* 1, 6; *broðeres,* 14, 3. *wer: Maries,* 1, 16. *moder: his wifes,* 8, 14. *dohter: Herodiades,* 14, 6. *swer: Symones,* Mark 1, 30: Simon's mother-in-law.
folc: aseres, Luke 2, 36.—the people of Aser.

(*b*) Friendship.

—coeðas heonu monn fric oððe etere and drincere wines *bærsuinnigra* and *synfullra mæg* oððe *freond*—:— they say behold a man gluttonous and a wine drinker, a friend of publicans and sinners. 11, 19.

(*c*) Leadership or dependence, etc.

ældo oððe *uuto: ðæs folces,* 21, 23; 26, 3; 26, 47.
—hia cuedon in *aldormenn diowbla* fordrifes diowlas:—they said by the prince of devils he casts out devils. 9, 34. See also 12, 24. Cf. *aldor diowla.* Mark 3, 22.
Forðon rehtlic is hine oððe he gegæ Hierusalem and feoio geðolego from *aldrum* and *uuðuttum* and *aldormonnum ðara sacerda:*—for it behooves him to go Jerusalem and suffer many things from the elders and scribes and chiefs of the priests. 16, 21. See 26, 59 and 62.
—ðe centur ðæt is *hundrades* monna *hlaferd*—:—the centurion that is lord of a hundred men. 8, 5.
to-geneolecdon *ðæs* oððe *ðegnas fadores* hiorodæs oððe higna: —the servants of the father of the household approached. 13, 27.

ðræl alra:—servant of all. Mark 10, 44.
God deadra, etc:—God of the dead. Mark 12, 27.
cyning Judeana:—king of the Jews. Mark 15, 2.
drihten ðæs ðrælles:—lord of the servant. Luke 12.
erendwreco Johannes:—messengers of John. Luke 7, 24.
scyldgum hlaferdes his:—debtors of his lord. Luke 16, 5.

2. *Living Beings to Abstracts or Semi-abstracts.*

Suna rices biðon gedrifen in ðiostrum wytmesto:—the children of the Kingdom are driven into outermost darkness. 8, 12.
—ic slæ hiorde and to-stengcid biðon *scip edes:*—I smite the shepherd and the sheep of the flock are scattered abroad. 26, 31.

This example differs somewhat from the rest of this group since the dependent noun is a collective noun.

Biddæs *hlaferd hrippes* ðæt he forworpa ða wercmenn:—Pray the lord of the harvest that he send forth laborers. 9, 38.
—ic slæ hiorde and to-stengcid biðon *scip edes:*—I smite the father ruler of heaven. 11, 25. Cf. Luke 10, 21.
Cuæd him ðætte *drihten* is sunu monnes *symbeldæges:*—he said to them: the son of man is lord of the sabbath. Luke 6, 5.
Mark 2, 28; has: sunu monnes is *hlaferd to rest dæge:*—the Latin has in both instances the form sabbati.
aldormonn somnunges:—ruler of the synagogue. Luke 8, 41 and 45.
coen sudernæs:—queen of the south. Luke 11, 31. Cf. Qualifying genitive, division A.

3. *Concretes to Concretes.*

—ne drince neone of ðassum *cynne win-trees*— :—behold I shall not drink of the fruit of the vine. 26, 29.
—seðe wælla suoeriga in *gold temples* is rehtlic:—whoever swears by the gold of the temple. 23, 16.
Sceauiges ðæt *wyrt londes:*—see the roots of the field. 6, 28. See 6, 36; 13, 36.
Læht-fæt lichomes is ego:—the light of the body is the eye. 6, 22.

Gee sint *salt eorðes:*—ye are the salt of the earth. 5, 13.
Gie aron *leht middangeardes:*—ye are the light of the earth. 5, 14.

The last two examples are also slightly objective and might also be classified as objective genitives.

4. *Concretes or Words that may be Thought of as Concretes to Abstracts.*

Ðæm sittendum in *lond* and *scuia deaðes:*—to those sitting in the land and shadow of death. 4, 16.
cægo wisdomes:—key of wisdom. Luke 11, 52.
wælon unrehtwisnesses:—wealth of unrighteousness. Luke 16, 9.

5. *Abstracts to Persons.*

Ingaa in *glædnise hlaferdes ðines:*—enter (thou) into the joy of thy lord. 25, 21.
—ðæt hiu geherde oððe to heranne *snytro Salomonos:*—that she might hear the wisdom of Solomon. 12, 42.
—soðfæst arð and *wege Godes* in sodfæstnise ðu læres:—righteous thou art and the way of God thou teachest in truth. 22, 16.
Sunu monnes in *wuldor Fadores* his mið englum:—the Son of Man (shall come) in the glory of his Father with his angels. 16, 27. Cf. Mark 8, 38; Luke 9, 26.
—ge nuuton ða gewuriotto ne *mæht Godes:*—ye know not the scriptures nor the power of God. 22, 29.
And gie gefylles *gemett Fadora* iurre:—and ye fill the measure of your Father. 23, 22.
mæht Godes:—the might of God. Mark 12, 24.
hoga-scipe sodfæstra:—the wisdom of the just. Luke 1, 17.
eðmodnise ðiuæs:—the humble origin of the servant. Luke 1, 48.
wræcco ðæra gecorenra:—the avenging of the elect. Luke 18, 7.

This example differs little from those referred to the qualifying genitive and may also be classified as such.

—and onfengon drittih scillinga *word ðæs gibohta:*—and he received thirty shillings the value of the one bought. Matth. 27, 9.

Hefig is *heorta ðisses folces:*—heavy is the heart of this people. 13, 15.

Sunu monnes bið sald in *hond synnfulra:*—the Son of Man is betrayed into the hands of sinners. 26, 45.

6. *Semi-abstracts to Persons.*

Sittes gie ofer seatla tuelf doemende *twoelf strynda Israeles:* —ye shall sit upon twelve thrones judging the twelve tribes of Israel. 19, 28.

This is also qualifying.

And gemyste oððe eft-gemyndig wæs (Petrus) to *word Hælendes* ðæt he cueð, etc.:—and Peter remembered the word of Jesus, etc. 26, 75.

—gehealdon *setnisse ældra:*—they keep the traditions of the elders. Mark 7, 3.

In idilnisse mec worðiað gelærende laruo *boda monna:*—in vain they worship me teaching doctrines, precepts of men. Mark 7, 7.

fulwiht Johannes:—the baptism of John. Mark 11, 31. Cf. Luke 7, 29.

The above may also be regarded as a qualifying genitive or as subjective.

Twelfe ðara *apostolorum noma* sint, etc.:—the names of the twelve apostles are—. Matth. 10, 2.

noma ðære hehstadtes:—the name of the virgin. L. 1, 27.[1]

Ðæt ðu gearuades ær oððe fore *onsione alra folca:*—which thou hast prepared before the face of all the people. Luke 2, 31.

7. *Abstracts to Concretes, or Semi-concretes.*

—from *monigfaldnise heorta* muð sprecas:—from the abundance of the heart the mouth speaks. 12, 34.

[1] Wer *ðæm noma* wæs Jairus—a man whose name was Jairus. Luke 8: 41. The Latin has the same construction and this may be a case of Latin influence.

Moses to *stiðnise heortes iures* forgeaf iuh forleta wifa:—Moses on account of the hardness of your hearts suffered you to put away your wives. 19, 8.

—forðon ne hæfdon *heanisse eorðes:*—for they did not have depth of earth. 13, 5.

Gesamnod biðon ða gecoreno his from fewer windum from *heanissum hæfna* wið:—they shall gather together his elect from the four winds, from the heights of the heavens. 24, 31.

The following are less abstract than the foregoing.

ðes (stan) geworden wæs in *heafut huomstanes* from drihten: 21, 42.

This passage is very difficult to render and is best understood from the Latin: his factus est in caput anguli a domino. It may be regarded as a semi-possessive.

(ðe Hælend) gelærde in *somningum* hiora and bodade *godspell rices:*—Jesus taught in their synagogues and preached the gospel of the Kingdom. 9, 35.

Eghuelc seðe heres *word rices:*—everyone who hears the word of the Kingdom. 13, 19.

Ða ongeton ne cuedon to behaldanne from *ðærstum ðara hlafa:*—then they understood that he spoke not to warn them of the leaven of the loaf. 16, 12.

This is also qualifying.

The following few are again more abstract.

ungleawnise heartæs hiora:—hardness of their hearts. Mark 3, 5.

loswist walana oððe *weala:*—deception of riches. Mark 4, 19.

gewuna æs:—custom of the law. Luke 2, 27 and 42.

willum lifes:—pleasures of life. Luke 8, 14.

tilnise woruldes:—cares of the world. Mark 4, 18.

8. *Abstracts to Abstracts.*

Forðon iuh gesald is to uutanne clæno hryno oððe *gesægdnise* oððe *diopnise rices heofna:*—for it is given you to know the mysteries of the Kingdom of heaven. 13, 11. Cf. Mark 4, 11.

And ðe ic sello *caegas rices heofna:*—and thee I give the keys of the kingdom of heaven. 16, 19.

Gie forleortun ðaðe *hefigo* aron ðæs *æs:*—ye omit the weightier (things) of the law. 23, 23.

3. The Genitive of Description and Definition.

This division is related to the third subdivision of the preceding and a few citations may be classed in either, but usually the uses differ sufficiently to warrant a separate division. The citations are grouped according to the character of the qualification which the governed noun affords.

A. The noun in the genitive limits the governing noun with reference to time or place.

Ða Herodes deglice geceigde-tungul-craeftiga georne gelearnode from him *tid stearres:*—then Herodes secretly called the wise men (and) eagerly inquired of them the time of the star. 2, 7.

Miððy *tid ðæra wæstma* geneolecde:—when the time of the fruit drew near. 21, 34.

Forletas boege gewæxe wið to hripe i to *domes dæg* and in *tid hripes:*—let (both) grow together until the harvest that is until the day of judgment and in the time of harvest. 13, 30.

Dæg cennise Herodes geplaegde dohter Herodiaðes in middum: —Herod's birth-day the daughter of Heriodias danced before them. 14, 6.

Sona—æfter *costunge dagana ðara* sunna ofer-geðiostrad bið: —soon after the trials of those days the sun is darkened. 24, 29.

—gecenned were Hælend in *dagum Herodes cyninges:*—Jesus was born in the days of King Herod. 2, 1.

Ðis is *blod* min *ðære niua gewitnesse:*—this is the blood of the New Testament. 26, 28.

tid ripes:—time of the harvest. Mark 4, 29.

tid ðara fic-beama:—season of the fig-tree. Mark 11, 13.

tid lehtes:—time of the light. Luke 1, 10.

tid socnisis ðines:—time of thy visitation. Luke 19, 44.

gecostung ðære ilca:—tribulation of that day. Mark 13, 24.

menn cneoreses ðisses:—men of this generation. Luke 7, 31. Cf. II, 31, 32.

forma dæge ðara ðorofra mæta: 26, 17.—the first day of the feast of unleavened bread.

Ðiu feorða waccen næhtes: 14, 25.—at the fourth watch of the night.

biscop ðæs geres:—bishop of this year. Jno. 11, 51. Cf. 18, 13.

—from *gemærum eorðo:*—from the boundaries of the earth. 12, 42.

—in *gemærum Zabulones:*—in the borders of Zabulon. 4, 13.

—ge-ande him alle *rices middangeardes* and wuldor hiora:—(he) showed him all the kingdoms of the earth and their glory. 4, 8.

alle *ricu ymbhwirftes eorðes:*—all the kingdoms of the earth (orbis terrarum). Luke 4, 5.

Gelæred wæs in soefnum gewoende ðona in *dalum Geliornisse:*—he was warned in sleep and turned from that place into the parts of Galilee. 2, 22.

Golgotha ðæt is *heafudponnes styd* oððe *stowa:*—Golgotha that is a place of a skull-front. 27, 33.

Mæhta heofna gestyred biðon:—the powers of heaven are disturbed. 24, 29.

Huæt ðe geðence Simon *cyninges eorðo* from ðæm onfoas gæfil:—what do you think Simon? Of whom do the kings of the earth receive tribute? 17, 25.

This example may also be classified with persons to concretes under the genitive of possession, Class C.

—bið Suna monnes in *heorta eorðes* ðrim dagum and ðrim næhtum. 12, 40.

This example also denotes a possessive relation and may be referred to the concretes to concrete subdivision. The de-

pendent word however carries the emphasis the phrase "in heorta eorðes" meaning simply "in the earth."

From seista ðonne tid ðiostro geworden weron ofer alle eorðo oðð to *huil nones:*—from the sixth hour darkness remained over the earth until the ninth hour. 27, 45. Cf. ymb *huil nones.* 27, 46.

This use of the genitive is not found elsewhere in these gospels.

Josiam cende Jechoniam—in *ofer-cerr*-oððe in *ymb-cerr* Babilones:—Josias begat Jechonias during the Babylonian transmigration. 1, 11. Cf. 1, 12; 1, 17.

B. The dependent noun may have chiefly defining force by designating the species while the governing noun denotes the generic term. This is a form of periphrasis; the stress is on the dependent element as the one of primary importance, while the independent noun may frequently be omitted without altering the meaning or sacrificing clearness.

Nedra cynn ætterna hun fleas ge from *dome tinterges:*—ye serpents, generation of vipers how can yet escape the judgment of torment (hell)? 23, 33.

Eorða Zabulones and (Neptalim) wæg sæs ofer Jordanen Geliornis cynna oððe ðeada:—the land of Zabulon and of Nephthalim (by) the way of the sea beyond Jordan, Galilee of the gentiles. 4, 15. Cf. *Sæ Galilæs:*—sea of Galilee. Mark 7, 31.

And cuomon ðæm styde to *mor Oliuetes:*—they came to the place near mount Olive. 21, 1. Cf. 24, 3; 26, 30, etc.

From *ðæm tree fic-beames* leornes ðæt bispell:—about the fig-tree learn this parable. 24, 32.

Eft ongelic is *ric heofna* signe sende in sæ of *all cynn fisca* somnende:—again the kingdom of heaven is like a net that was cast into the sea and gathered of all kinds of fish. 13, 47.

—gelic is *ric heofna corn senepes:*—the kingdom of heaven is like a grain of mustard. 13, 31. *corn hwaetes:*—grain of wheat. Jno. 12, 24.

suner berga monigra:—a herd of many swine. 8, 30. See also p. 8.

The partitive idea is also present here.

—ðegnas his to-geneolecdon ðætte æd-eadon him *getimbro temples:*—his disciples approached him to show him the buildings of the temple. 24, 1. Cf. *temple his lichomæs:* the temple of his body. Jno. 2, 21.

—scipum ða ðe deade weron *hus Israheles:*—to the sheep of the house of Israel who were dead (lost). 15, 24.

fulwiht hreonisses:—baptism of repentance. Mark 1, 4.

C. A qualifying genitive may designate the subject or general contents of a book, parable or rumor. This use of the genitive resembles the genitive of material.

Miððy gie geheras gefehto and *woeno ðara gefehtana:*—when ye hear of wars and rumors of wars. 24, 6.

Gie geheras *besena ðæs sauende:*—hear ye the parable of the sower. 13, 18.

—to-scead us *bisen wun-wæstma* londes:—declare to us the parable of the tares of the field. 13, 36.

Boc coneurise Hælendes Cristes:—the book of the generation of Jesus Christ. 1, 1.

Moses bebead sella *boc freodomas* and *forleta* (wifa):—Moses permitted to give a letter of freedom and to leave (a wife). 19, 7.

This example perhaps differs from the others of this subdivision in denoting purpose in addition to designating the general contents.

boc worda Esaiae:—a book of the sermons of Esaias. Luke 3, 4.

boc ðara salma:—book of Psalms. Luke 20, 42.

D. The genitive is used to designate the use which an object is made to serve.

hus min *hus gebed*[1] geceiged wutedlice gie worhton ðа ilca *cofa* oððe *græfe ðeafana:*—my house is called a house of prayer; ye have made it a dwelling (cave) of thieves. 21, 13.

—ic sitto fiondas ðine fot-sconol oððe *scemil fota ðinra:*—I make thine enemies thine foot stool. 22, 44. Cf. *fot-scoemel fota.* 5, 35.

—sendes hia in *ofn fyres:*—cast them into a furnace of fire. 13, 50.

—ðaðe cynnes to iuh in *wedum scipa:*—who come to you in the garments of sheep. 7, 15.

The above example may also be grouped with the subdivision of concretes to living beings, but the particular use of the genitive here seems to be decidedly qualifying. It is the innocence and goodness that the appearance of sheep suggests which the noun in the genitive brings out rather than any possessive relation, *scipa* being used in a metaphorical sense.

The following examples resemble some uses of the possessive genitive and may perhaps be classified as such, but the force of the genitive is essentially qualifying and therefore they have been placed here.

—ðа ædeawes *becen sunu monnes* in heofnum:—then shall appear the sign of the Son of Man. 24, 30.

—heofnes ofdoeme uutas ge *becena* oððe *tungcla* soðlice ðæra *tid* ne maga ge:—ye discern the signs of the sky but ye can not discern the signs of the times. 16, 3.

—becon ne bið sald him buta *becon Jones:*—signs shall not be given them except the sign of Jona. 16, 4.

—ðæt he gehongiga *coern-stan asalda*[2] oððe *asales byrðen stan*

[1] The above is the reading of Skeat's edition. The MS. reads *gebedes* which seems more grammatical and is sustained by the reading *gebedes hus* of the Rushworth MS. The Corpus MS. has the compound *gebed-hus. Gebed* is a strong neuter and regularly adds *es* in the genitive singular. The editor offers no reason for the change.

[2] *Asalda* is genitive plural of *asald* strong feminine. Cf. *A Glossary of the Old Northumbrian Gospels,* p. 12. The Latin has *mola asinaria.* The Rushworth version reads *cwern esules,* thus substantially the same as the Lindisfarne.

in suire his:—that he hung a millstone, such as a donkey could carry, about his neck. 18, 6.

—nemot monn senda hia in temple[1] forðon *feh* oððe *worð blodes* hit is:—no man may put it in the temple because it is blood money. 27, 6.

—miððy sittes sunu monnes in *seðel godcunnd-mæhtes his:*—when the Son of Man shall sit in the throne of his glory. 19, 28.

Gif uutedlice ic in *gast godes* ic drifo diowles—:—but if I drive out devils by the spirit of God. 12, 28.

boc Moses:—the book of Moses. Mark 12, 26.

symbel dæge Judeana:—feast-day of the Jews. Jno. 6, 4.

eastro Judeana:—the passover of the Jews. Jno. 2, 13.

The noun *mæht* is very frequently further defined by a noun in the genitive.

Mæht forgefnise synne:—power to forgive sins. Mark 2, 10.

—saldé him *mæht gemnisses* to untrymnissum and to-wyrpnise diowla:—he gave them power to heal sicknesses and to cast out devils. Mark 3, 15.

mæht gasta unclænra:—power over unclean spirits. Mark 6, 7.

—salde ðrællum his *mæht* oððe *anweald eghwælces wærces:*—he gave to his servants authority in everything. Mark 13, 34.

The gerund or the infinitive may be used instead of the genitive.

mægen to hælanne hia:—power to heal them. Luke 5, 17.

Sunu monnes *mæht* hafeð on eorðo *forgeafa* synna:—the Son of Man has power on earth to forgive sins. Luke 5, 24.

—nastu ðætte *mæht* ic hafo *gehoa* ðec oððe ðec *to hoanne* and *mæht to forletanne* dec oððe *forleta* ðec:—knowest thou not that I have power to crucify thee and power to forgive thee. Jno. 19, 10.

The following is similar to the above.

[1] *In templi* is inserted in the margin of the MS. and Latin *in corbana* is not rendered in the body of the text.

leht to æd-eaunise cynna and wuldor folces ðines:—a light to lighten the gentiles and the glory of thy people. Luke 2, 32.

The genitive is used with *earo* to designate their function. This use is similar to that with *mæht.*

earo hernisses:—ears to hear or, for hearing. Mark 4, 23; Luke 8, 8.

Sometimes *to heranne* is used instead of the genitive as in the following: *earo to heranne:*—ears to hear. Mark 7, 16. *earo to heranne* oððe *hernisses.* Luke 14, 35.

In the last example the glossator indicates that he regards the two expressions as synonymous.

Further examples of qualifying genitives, of which I am unable to give any general characterization, are the following:

suna loswistes:—the son of perdition. Jno. 17, 12.

suno ðunres:—children of thunder. Mark 3, 17.

suno eristes:—children of the resurrection. Luke 20, 36.

mæht ðiostrana:—the power of darkness. Luke 22, 53.

This example may be regarded as a genitive of possession, Class C, under the subdivision headed "abstracts to abstracts," but if we consider the figurative use of the noun *ðiostrana,* its meaning being "evil," the qualifying character of the dependent noun is apparent.

esprynge blodes:—a fountain of blood. Mark 5, 29.

wælla wætres saltes:—wells of salt water. Jno. 4, 14.

biobread huniges:—honey-comb of honey. Luke 24, 42.

tintergo fyres:—torment of fire. Mark 9, 43.

dagas embihtes:—days of ministration. Luke 1, 23.

dæg eft-selinise:—day of retribution. Luke 4, 19.

dagas clænsunges:—days of purification. Luke 2, 22.

gast untrymnisses:—spirit of infirmity. Luke 13, 11.

gast soðfæstnises:—spirit of righteousness. Jno. 15, 26. Cf. 16, 13.

This may also be regarded as a genitive of possession.

æs wuto:—the learned in the law. Luke 7, 30.

styð ðara sceaðana:—Jno. 20, 25.

sunum wifa:—sons of women, meaning those belonging to the race of man. Luke 7, 28.

Cynn æterna huu magage godo spreca:—race of vipers how can ye speak good? 12, 34.

Ðas tuelfe sende ðe Hælend bebead him and cueð in *wæg hædna* oððe *cynna* ne gaas ge:—these twelve Jesus sent forth and commanded them saying: In the ways of the heathen go ye not. 10, 5.

The following are a few examples of the qualitative genitive.

—cueð to him huæt frohtende aron *gie lytlo geleafa:*—he said to them: Why are ye fearful of little faith? 8, 26.

—gesegon *hine* seðe from diowle gebered wæs gecladed and *hales dohtes* and ondreardon:—they saw him, who was possessed of the devil, clothed and of sound mind and they feared. Mark 5, 15.

4. The Subjective Genitive.

The genitive may be used to denote an agent or source with nouns denoting an activity. Sometimes it is difficult to separate this group from some of those denoting the idea of possession.

—cymmeð gie *gebloedsad Fadores mines:*[1]—come ye blessed of my Father. 25, 34.

Ða wlonce men forhogas *Godes bebod* and *godspelles:*—the men spurn the commandment of God and of the gospel.

Precepta evangelii ðæt aron ða meregrotta ðæt sindon *godspelles bebodo:*—the precepts of the gospels which are the pearls that are the commandments of the gospels. Margin 7, 6. See 15, 3; 15, 6; 15, 9.

Ða ongeton forðon ne cuedon to behaldenne from *ðærstum ðara hlafa* ah from *lar ðara aldra:*—then they understood that he spoke not to warn them of the leaven of bread but of the doctrine of the elders. 16, 12. See also 16, 12.

Ðis all geworden wæs ðætte weron gefylled *wrioto witgana:*

[1] Latin reads: *ueniti benidicti patres mei.* The genitive seems to be connected with the idea contained in the participle.

—all this came to pass that the writings of the prophets be fulfilled. 26, 56.

Þæt to sie gefylled him *witgiung Essaies:*—that the prophecy of Esaies might be fulfilled in them. 13, 14.

And gemyste oþþe eft-gemyndig wæs to *word Hælendes:*—and he remembered the word of Jesus. 26, 75.

Johannes—geherde in bendum *werca Cristes:*—John—heard in prison of the works of Christ. 11, 2.

Suæ hua does *willo Fadores mines:*—whoever does the will of my Father. 12, 50.

sceawung longes gebeddes:—pretence of long prayer. Mark 12, 40. Here *gebeddes* is the source or means of the pretence and it must be regarded as subjective.

Þoht heortes his:—the thought of his heart. Luke 1, 41.

groeting Mariaes:—the salutation of Mary. Luke 1, 41.

Eghuelc lichoma geseaþ *haluende Godes:*—all flesh shall see the salvation of God. Luke 3, 6.

geafa Godes:—a gift of God. Jno. 4, 10.

uittnesa twoegara monna:—the testimony of two men. Jno. 8, 17.

5. The Objective Genitive.

The genitive is used with nouns denoting an activity to designate the object of the activity.

—eghuelc synn and ebolsungas forgefen biþon monnum *Gastes* uutedlice *ebolsung* oþþe *efalsongas* ne biþ forgefen:—every sin and blasphemy shall be forgiven men but blasphemy of the Spirit shall not be forgiven. 12, 31.

—nællæs ge wosa sua legeras oþþe *godes esuicæ:*—ye shall not be as the hypocrites or deceivers of God. 6, 16.

—eft-coles oþþe blinnes broder-scip oþþe *lufo monigra:*—the love of many shall grow cold. 24, 12.

—(blod) seþe fore monigum agotten biþ in *forletnisæ synna:*—the blood which is shed for many for the remission of sins. 26, 28. Cf. 9, 6, etc.

—ic geyppe deiglo from *setnesse middangeardes:*—I will utter things secret from the establishment of the world. 13, 35.

Suæ bið in *endung worldes:*—so shall it be at the end of the world. 13, 49. Cf. 13, 39; 13, 40.

—gie ðaðe fylgendo sint mec in *eft-cynnes edniwung:* 19, 28. —ye who have followed me in the regeneration of the race.

boc *cneurise Hælendes Cristes:*—book of the generation of Jesus Christ. 1, 1.

Cristes cynn-reccenise oððe *cneuresum* suæ wæs:—the geneology of Christ was as follows. 1, 18.

Dæg *cennisse Herodis:*—the day of the birth of Herod. 14, 6.

—*sæules* ec *his loswist* geðolas:—but he suffers the loss of his soul. 16, 26. Cf. Mark 8, 36.

Oðero ðonne doege ðiu is *mettes gearwing:*—27, 62.—the next day which is (the day) of the preparation of the meat.

Of *erest deadra* ne leornade gie:—concerning the resurrection of the dead have ye not read. 22, 31.

—gebohton of ðæm oððe mið ðæm lond lamwrihta oððe smides in *bibyrignisa ellðiodigra:*—they bought with them the potter's field for the burial of strangers. 27, 7.

ða blinde aron *latuas blindra:*—the blind are leaders of the blind. 15, 14.

This may perhaps also be grouped with possessive genitive, Class C.

And coeðas heonu monn fric oððe etere and *drincere wines:*—and they say behold a man gluttonous and a winebibber. 11, 19.

—ic gedo iuih sie *fisceras monna:*—I will make you fishers of men. 4, 19. Cf. Mark 1, 16.

fæl huses:—the fall or ruin of the house. Luke 6, 49.

wyrp stanes:—a stone's throw. Luke 22, 41.

in *breting hlafes:*—in the breaking of the loaf. Luke 24, 35.

forescendung sæs:—a confusion of the sea. Luke 21, 25.

styrnise wætres:—a disturbance of the water. Jno. 5, 3.

erest lifes:—resurrection of life. Jno. 5, 29.

halgung niuæs huses:—dedication of the new house. Jno. 10, 22.

gebed Godes:—prayer to God. Luke 6, 12.
gleafo Godes:—prayer to God. Luke 11, 22.
lesnise folces:—redemption of the people. Luke 1, 68.
gefælnise and *ærist monigra:*—fall and rising again of many. Luke 2, 34.
fyrhto Judea:—fear of the Jews. Jno. 7, 13.
ondesne Judeana:—fear of the Jews. Jno. 20, 19.
embehtmenn wordes:—ministers of the word. Jno. 1, 2.
wyrcendo unrehtwisnises:—workers of iniquity. Luke 13, 27.

CHAPTER II.

THE GENITIVE WITH VERBS.

1. The genitive is used with a few verbs denoting a mental action. *Eft gemyna* and *geðenca* govern the genitive. *Eft-gemyna* is also used with *to* plus the dative.

Ne ða geana ge *oncnauas* ne *eft-gemynas* oððe *geðencas fif hlafana, fif ðusendo* monna and hu manig cewlas gie onfengon, ne *seofo hlafa, feor ðusendo ðara* monna and hu manig monda onfengige:—do ye neither understand nor remember the five loaves, five thousand men and how many baskets ye received, etc? 16, 9 and 10. Cf. Matth. 26, 75, under Genitive with Adjective.

—drihten *gemyne min* oððe *mec* miððy ðu cymes in ric ðin:—Lord remember me when thou comest into thy Kingdom. Luke 23, 42.

—ne *gemynas ðæs hefignise* fore glædnise:—she does not remember the anguish on account of joy. Jno. 16, 21.

Gemynas gie *wordes mines* ðone oððe ðæt ic cwæð iuh:—remember the word that I said unto you. Jno. 15, 20.

Gema governs the genitive, dative and *of* + dative.

Forðon ic cueðo to iuh me *gemende* gie *sie saules iurres* huæt ge gebruca scile ne *lichoma*[1] *iuer* huæt ge gearuiga iuh: —take therefore, no thought for your life what ye shall eat nor for your body wherewith ye shall clothe yourselves. 6, 25.

Nalleð ge ðonne *sie gemendo in merne* morgen forðon dæg *gemende bið him seolfum:*—take therefore, no thought for the morrow for the morrow shall take thought for itself. 6, 34.

[1] Prof. Cook regards *lichoma* as a dative but being co-ordinated with *saules* as an object of the same verb, it seems better to consider it a rare genitive form. *Lichoma* is recorded as a genitive twice. Cf. Gl., p. 132. Latin reads: *ne solliciti sitis animae uestrae—corpori uestro.*

And *of gewedo huæt gemende aroge?*—and why take ye thought for raiment? 6, 28.

2. With verbs denoting pity.

Gemilsa and *milsa* govern both the genitive and the dative. The genitive occurs most frequently with a paraphrastic tense, while the dative is used mostly with the imperative.

And geeade gesæh ðreat monig and *milsande* wæs ðæs:—and he went and saw a great throng and was moved with compassion toward them. 14, 14.

Milsande wæs uutedlice *hiora* ðe Hælend:—but Jesus had compassion on them. 20, 34. Cf. Matth. 18, 33; Mark 5, 19; 9, 22.

Drihten *milsa sunu mines* forðon bræc-cec is and yfle ðolas: —Lord have compassion on my son for he is lunatic and sore vexed. 17, 15.

Sunu Dauides *miltsa mines:*—Son of David have mercy on me. Mark 10, 48.

—willic *milsa ðreatas* oððe *ðæm menigum:*—I will have compassion on the multitude. 15, 32.

Þreatas seems to be an accusative plural and *menigum* a dative plural. The Latin has *turbæ.*

Gesæh ða menigo *gemilsade him* oððe milsande wæs:—when he saw the multitude he was moved with compassion toward them. 9, 36.

—*milsa us* oððe *usig* sunu Dauides. 9, 27.

milsa me Drihten. 15, 22.

Drihten *milsa us* oððe *help usig* sunu Dauides. 20, 30 and 31. Cf. Mark 16, 24; 17, 13; 18, 37 and 39, etc.

3. With verbs denoting acquisition.

Gestrioniga and *boeta* occur with the genitive once; no other occurrence of the genitive with either seems to be recorded in O. E. The Latin has the accusative.

Gife uutedlice synngiga in ðec broðer ðin geong and gem hine betuih ðe and hine enne gif ðec geheres *gestrionend*[1] oððe

[1] Rushworth has: *gestreonest broðer ðin.*

boetend ðu *bist broðeres ðines:*—moreover if thy brother shall trespass against thee go and tell him his fault between him and thee alone: if he shall hear thee thou hast gained thy brother. 18, 15.

4. With verbs denoting rule or control.

These verbs regularly appear with the accusative, the Latin employs various cases. *Ricsa* occurs once with a genitive and in this case agrees with the Latin.

—gie wuton forðon aldormenn hæðna *ricsað hiora* and ðaðe heist oððe maast sint mæht oððe onweald geðencas in him:—for ye know that the princes of the gentiles govern them and they that are great exercise authority over them. 20, 25.

5. With verbs denoting separation.

Gehreafiga once takes the genitive of the thing, with the accusative of person. The Latin employs the accusative.

—æfter ðon bismeredon hine *gehreafadon* hine *ðæs fellereades* and gegearwadon hine mid gewædum his:—after they had mocked him they deprived him of the purple and clothed him with his own clothes. Mark 15, 20.

This is the only occurrence in which it is accompanied by a case.

6. The genitive is used with a few verbs to denote the instrument with which the action of the verb is accomplished. More frequently *mid* + dative is used.

And somnas huæte his in ber-ern ða halmas wuotetlice *forbernes fyres* in un-drysnende:—and gather his wheat into the garner, but he will burn the chaff or straw with unquenchable fire. 3, 12.

Suæ forðon gesomnad biðon ða unwæstma and *mið fyr forberned* suæ bið in ende woruldes:—as therefore the tares are gathered and destroyed with fire so shall it be in the end of the world. 13, 40.

—and *gefylled* oððe *geendad weron* ða færma *ðara sittendra* oððe *ðara restendra:*—and the wedding was furnished with guests. 22, 10.

—genom spynga *gefylde mið æcced:*—he took a sponge filled with vinegar. 27, 48. Cf. Mark 15, 36; Luke 16, 21.

—*gefylled mið fyrhto:*—filled with fear. Luke 4, 26.

—*gefylle* his womb *of bean bælgum:*—he filled his belly with bean husks. Luke 15, 16.

—*gefylled* ða fato *of wætre:*—filled the vessel with water. Jno. 2, 7.

—ðæt hus *gefylled* wæs *of suot stenc* ðæs smirinises:—the house was filled with a sweet odor from the ointment. Jno. 12, 3.

Ic *fulwa* iuih *in wætre* in hreonise ðeðe soðlice æfter mec to cymende is strongra ðon mec oððe ðon ic is his nam Ic wyrðe gesceoe beara he iuih *gefulwas in Halig Gast* and *fyres:*—I baptize you with water unto repentance, but he that comes after me is stronger than I am, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire. 3, 11.

The Latin of the original accounts for the variety of constructions employed here: in *aqua*—in *Spiritu Sancto*—*igni* (ablative of means).

CHAPTER III.

THE GENITIVE WITH ADJECTIVES.

1. With Adjectives of Plenty and Want.

Full takes the genitive and the *mid*-dative construction. In a few cases a dative is employed.

Cuom to him wif hæbbende *stænna fulle smirinisse ðeorwyrðe:* a woman came to him having a jarfull of valuable ointment. 26, 7. Same Luke 7, 37. Cf. *full ðæs smirinisses.* Mark 14, 3.

ombar *full wætres:*—a pitcher of water. Mark 14, 13. Luke 22, 10.

—binna uutedlice *fulle* sint *nednima:*[1]—but within they are full of rapine. 23, 25.

And genomon ða met-lafo twoelf ceawals oððe foðer ðæra *screadunga fullo:*—and they gathered the remains twelve baskets full of fragments. 14, 20.

Ðara screadung twelf ceulas *fulle* and *of fiscum.* Mark 6, 42 and 44. Cf. Mark 8, 8 and 19 and 20.

With *mid* plus the dative.

—binna *fulla* sint *mið banum* deadra:—within they are full of the bones of dead ones. 23, 27.

—*fulle* aro gie *mið leasunge* and *mið unrehtwisnise:*—ye are full of hypocrisy and iniquity. 23, 28.

full mið nidnimcg. Luke 11, 39.

With *of.*[2]

bolla *full of æcced:*—a bowl full of vinegar. Jno. 19, 29.

[1] *Nednima* is a weak masculine (Cf. Gl.). The above form may be either a genitive or a dative.

[2] Cf. O. N. where *of* + dative is used to express that with which anything is filled. Johan Fritzner: *Ordbog over det gamle norske Sprog* I, p. 8. Wülfing notes one construction of *gefyllan* with *of* but none with *full.* Cf. II. p. 444.

With the dative:

(Lazarus) gelæg to dura his *wundum full:*—Lazarus lay at his door full of wounds. Luke 16, 20.

2. With Adjectives of Remembering, Etc.

And *eft-gemyndig* wæs Petrus *wordes* ðætte cuoeðend wæs him se Hælend:—and Peter remembered the word that Jesus spoke to him. Mark 14, 72. Same Luke 22, 61. Cf. And gemyste oððe *eft-gemyndig* waes Petrus *to word* Haelendes. Math. 26, 75.

And *eft-gemyndigo* weron *wordana his:*—and they were mindful of his words. Luke 24, 8.

Gemyndigo wosad *wif*[2] Lothes:—be mindful of or remember the wife of Lot. Luke 17, 32.

The Latin here employs the genitive throughout. The construction *to word* is therefore not due to the original but indicates the development of a new construction with *gemyndig.* O. N. *Minnigr,* of the same meaning, occurs with a similar construction. Cf. Cleasby, p. 429.

3. With Adjectives Denoting Guilt and Worthiness, Etc.

Scyldig occurs with the genitive but it is more frequently used with a prepositional construction.

—hia ondsuaredon cuedon *scyldig* is *deaðes:*—they answered and said: He is guilty of death. 26, 66.

—ne hæfeð eft forgefnise in ecnisse ah *synnig* oððe *scyldig* bið *ðæs ece scyld:*—he has never forgiveness but he is guilty of eternal guilt. Mark 3, 29.

—alle genidradon hine ðætte were *scyldig* oððe *synnig deaðes:* —all condemned him that he was guilty of death. Mark 14, 64.

The Latin has a genitive in the above. In the following of

[2] *Wif,* being a strong neuter which regularly adds *es* in the genitive, is regarded by Cook as a genitive singular. It is the only occurrence of this form as a genitive which he notes.

dome renders *iudicis, to boetanna, concilio,* and *to tinterge fyres, gehennæ ignis.*

Scyldig is also used with *to* + dative and with the gerund. *Dead-synnig* just as *synnig* above is used as a synonym and governs *to, from* and *of* + dative.

—eghuelc sede urædas brodere his *dead-synnig* bið *of dome* seðe uutedlice cueðas broðre his ðu unuis oððe idle *scyldig* bið *to boetanne* seðe soðlice cueðas ðu idle oððe unuis *scyldig* bid *to tinterge* fyres:—whosoever is angry with his brother is guilty of judgment, but whosoever says to his brother thou fool is guilty to make a payment—and is guilty of the torment of fire. 5, 22. Cf. O. Norse: *Skyldr* er sa hverr *til at kenna* oðrum heil ráð, er guð lér hyggende til:—each one ought to give sound counsel to others, etc. eru þeir *skyldir til at fylla* syslumanna flokk: —they ought to fill the ranks of workers. Cf. with 5, 22, above: þu munt þykkja *skyldastr at bæta* fyrir konu þinni: —you will be considered obliged to pay a fine for your wife. *Njál.* 49 (76, 19) R. Cleasby: *Icelandic-English Dictionary,* p. 562. Cf. Johan Fritzner: *Ordbog over det gamle norske Sprog* III, p. 404.

The usage as will be seen from these examples is not just the same though the fact that it is used is important. The employment of *til* + dative may have varied in Scandinavian territory, and may have been more limited in the dialects represented in Norse and Icelandic works. W. S. does not use *to* + dative with this class of adjectives.

—Pilatus cueð *un-scendende* oððe *unscyldig* ic am *from blode* soðfæstes ðisses:—Pilate said guiltless am I of the blood of this just one. 27, 24.

Wyrðe is not used with the genitive but governs *to* + dative. This construction has no parallel in the other versions nor in W. S. generally. Compare the construction employed with *verðr* in Old Norse: Dœma enkan *til dráps verðan:*—to deem one worthy or deserving of death. Stjórn, p. 496, 6.

The Latin has a dative throughout with *dignus.*

Þœð gie huœðre wæstm *wyrðe to hreonisse:*—bring forth therefore fruits worthy of repentance. 3, 8.

—wyrðe is forðon were nonn *to mete his:*—for the workman is worthy of his meat. 10, 10.

—Þæs ic am ne *wyrðe to unbindanne* duongas sceoea:—whose shoe laces I am not worthy to untie. Luke 3; 16.

—noht *wyrðe to deaðe* gedoen oððe wæs him:—nothing worthy of death was done unto him. Luke 23, 15.

THE GENITIVE WITH PREPOSITIONS.

Buta:

Buta unclænes lustas (*excepta fornicationis*). 5, 32.

Noht is *buta monna* inngaast in hine ðæt mæhge hine gewidlige:—there is nothing without a man that enters into him can defile him (*nihil est extra hominum*). Mark 7, 15.

Buta most frequently occurs with the dative, sometimes the accusative is used. The above examples of the genitive seem to be due to the original. Prof. Cook has cited 5, 32 as an example with the dative while *lustas* though misprinted *lustes* is given as a genitive. Mark 7, 15 is cited as an occurrence of *buta* with the accusative. Cf. Cook Gl., pp. 25 and 135.

ongægn and *wið:*

And sætt se Hælend *wið* oððe *ongægn ðæs dores:*—and Jesus sat over against the door. Mark 12, 41.

The Latin has the accusative with *contra*. *Ongægn* usually takes the dative or the accusative.

CHAPTER IV.

PREPOSITIONAL CONSTRUCTIONS.

Prepositional constructions are frequently employed with pronouns and numerals, used absolutely, instead of a partitive genitive. *Of* + dative is more common, but *from* + dative is also used, and they sometimes appear without discrimination. As a rule, however, *of* is preferred for a Latin *de* and *from* for *ex, a* or *ab*.[1]

With nouns the prepositional constructions are used to denote material, origin and even a possessive relation. *From* is used only to designate origin and then chiefly when a verbal idea of separation is prominent (usually corresponding to Latin *ex* or *ab*). *Of* is frequently employed to denote origin, the other uses are rare. In all uses, however, where these prepositional constructions designate a genitive relation, the Latin also has a prepositional construction. In no instance has the glossator ventured to employ a preposition for these uses unless a similar construction was found in the original. In a few cases, however, he has rendered a prepositional construction with a genitive. The Rushworth version in this respect differs from the Lindisfarne. The Corpus MS. employs the *of*-construction very extensively though less frequently than the Lindisfarne. *From* is not used to denote the partitive relation.

A. Of + Dative.

1. *With Pronouns.*

(*a*) *With Personal Pronouns.*—This is not a common use.

—soðlice ðu *of* ðæm arð:[1]—verily thou art of them. 26, 73.

[1] Corpus reads: ðu art *of hym;* Rushworth: ðu eart ec *heora.*

Same Mark 14, 70; Luke 22, 58.

[1] *From* is used rarely in the gospel of Matthew, but in succeeding gospels occurs more frequently.

—*ðu* ec *of ðegnum* his arð:—thou also art of his disciples. Jno. 18, 25.

Cf. *du* ec *from ðegnum* ðisses monnes arð. Jno. 18, 17.

In both of the above cases the Latin employs the same construction, *ex* + ablative, so that the cases are merely a literal rendering of the original.

(*b*) *With a Demonstrative.*

Des of ðæm ilcom is:—this is one of them. Mark 14, 69.

(*c*) *With Interrogative Pronouns.*

In erist *huæs* bið *of ðæm* seofonum ðæt wif:—in the resurrection whose of the seven shall the woman be? 22, 28. Also Mark 12, 23.

huelc ðonne *of iuh,* etc.:—who of you? Luke 11, 11.

—*huelc* were *of ðæm* seðe ðis doend were:—which of them it was who should do this. Luke 22, 23. Cf. aworden wæs ða and geflit bituih him *huelc hiora* geseen wære mara:—And there was also a strife among them which of them should be accounted the greatest. Luke 22, 24.

In the former instance the Latin employs a prepositional construction, in the later a genitive.

(*d*) *With Indefinite Pronouns.*

—*summe of ðæm haldendum* cwomun in ða ceastra:—some of the watch came into the city. 28, 11.

—*sume of uðuutum:*—Some of the scribes. Mark 2, 6.

—*sum monn of heh somnungum:*—a certain man of the rulers of the synagogue. Mark 5, 22.

—*sum of ðæm here:*—one of the company. Luke 12, 13.

—*sume oðre of wudutum* and *from æ-cræftgum:*—certain others of the scribes and pharisees. 12, 38.

—*sume oðer of uðuutum:*—some other of the scribes. Mark 7, 1.

neænig of ðæm:—none of them. Jno. 17, 12.

—*ne* ænigum gecuedon *æniht of ðæm* ðaðe gesegon:—they told to no one any of those things which they had seen. Luke 9, 36.

Sum and *ænig* do not govern a prepositional construction unless the original has such a construction. Elsewhere their use is purely adjectival.

(*e*) *With Numerals Used Absolutely.*—In the following the numerals may also be regarded as indefinite pronouns.

—ne Salamon in all wuldre his efne-bedeht wæs sua *enne* oððe *an of ðisum:*—Solomon in all his glory was not clothed as one of these. 6, 29.

enne oððe *an of ðæm* ne fallæd ofer eorðo:—one of them does not fall to the earth. 10, 29.

Sua hua dringe selles *anum of lytlum ðassum:*—whoever gives one of these little ones to drink. 10, 42. Cf. 25, 40, etc.

Soð hia cuedon oðero Johannem baptistam—oðero ec Hieremian oððe *ann of witgum:*—but they said some John the Baptist, others Jeremias or one of the prophets. 16, 14. Same Luke 9, 19. Cf. *an from witgum.* Mark 6, 15; Luke 9, 8.

And hræðe iornende *an of hiora* genom, etc.:—and straightway one of them ran and took, etc. 27, 48. This is an exceptional occurrence of a genitive with *of.*

an of ðæm ðreate:—one of the throng. Mark 9, 17.

an of ðegnum:—one of the disciples. Mark 13, 1.

an of iuh:—one of you. Mark 14, 15.

twoege of ðegnum his:—two of his disciples. 11, 2.

Cf. Mark 11, 1 and *from* + dative.

fifo uutedlice *of ðæm* weron idlo and fifo hogo-fæste:—but five of them were foolish and five wise. 25, 2.

2. *The of-construction with Nouns.*

(*a*) *Semi-Possession or Possession:*

her of heafde:—hair of the head. Luke 21, 18.

onwald of Herodes:—power of Herod. Luke 23, 7.

(*b*) *Origin or Partitive.*

—*wær of ðæm here* cliopade, etc.:—men of the throng, etc. Luke 9, 38.

—*wifo sume of usra:*[1]—a certain woman from among us. Luke 24, 22.

Philippus of ðær byrig Andreas and Petres:—Philip from the city of Andrew and Peter. Jno. 1, 44.

(*c*) *Material.*

—*gewede of herum* ðæra camella:—garments of camel hair. 3, 4.

Ymbworhton ða *lege of ðornum:*—27, 29. Cf. uunden *of ðorna ða corona:*—they wound a crown of thorns. Jno. 19, 2.

geworhte *suuopa of rapum:*—he made a scourge of cords. Jno. 2, 15.

(*d*) *Other Uses.*

—wege Godes in soðfæstnise ðu læres and ne is ðe *geminiso of oðrum:*—the way of God thou teachest in righteousness and thou hast no fear of others. 22, 16.

In the above the *of*-construction has taken the place of an objective genitive. The genitive might be expected in view of the fact that the verb of the same stem frequently governs this case.

ondo of hond fionda usra:—fear of the hand of our enemy. Luke 1, 74.

mersung of him:—rumor concerning him. Luke 4, 14 and 37.

This use resembles some of the uses of the qualifying genitive. Cf. "rumors of war."

uuteðlice *weras of tal* oððe getaled suelce fifo dusendo:—but the men in number about five thousand. Jno. 6, 10.

The original has here an ablative of specification. The construction *of tal* was probably unusual since the glossator supplied an alternating version.

—forðon fader iurre wat *of ðæm ðearf* sie iuh:—for your father knew of what things ye had need. 6, 8.

[1] *Usra* is another genitive with *of*. It seems here as well as in the occurrence noted above that *of* is due to the preposition in the original and is superfluous in the Northumbrian.

The usage here agrees with the construction employed with the verbs *ðurfa* and *behofa* of similar meaning and differs from that of the Corpus and Rushworth MSS.

3. *With Adjectives Used Substantively.*

menigo of ðær dreate gelefdon on him:—many of the crowd believed on him. Jno. 7, 31.

This use is very rare.

B. FROM + DATIVE.

1. *With Pronouns.*

(*a*). *With Personal Pronouns:*

—*ðu* ec *from ðegnum* ðisses monnes arð:—thou art also of the disciples of this man. Jno. 18, 17.

(*b*) *With Interrogative Pronouns.*

Hua from iuih[1] dyde willo Fadres?—which of you did the will of the Father?—21, 31.

Huælc from iuh geðreað mec from synne?—which of you convinceth me of sin? Jno. 8, 46.

(*c*) *With Indefinite Pronouns.*

Oðer oððe *sum oðer from ðegnum* his cueð to him:—another or some other of his disciples spoke to him. 8, 21. Also Mark 7, 1; Luke 7, 36.

—*sum oðer from uðuutum* cuedon betuih him ðes ebalsas:—certain of the scribes said among themselves he blasphemeth. 9, 3.

And sendon to him *sume from ælaruas* and Herodes *ðegnum:*—and they sent to him certain of the pharisees and servants of Herod. Mark 12, 13. Cf. Luke 11, 45.

Ah aron *sumo from iuh* ðaðe neglefad:—but there are certain among you who do not believe. Jno. 6, 64.

—*ænigmonn of iuih* oððe *from iuih* ne gefregne mec:—no man among you shall ask me. Jno. 16, 5.

[1] Latin: *Quix ex duobus. Duobus* misunderstood and taken as *vobis.*

(*d*) *With Numerals:*

an from ðæm ðiowum:—one of the servants. Luke 14, 66.

enne from celmertmonnum:—one of thy hired servants. Luke 15, 19.

twoege from ðegnum:—two of the disciples. Jno. 7, 19.

—gif *twoege from iuih* efne-gedeahtes ofer eorðu of eghuelc ding:—if two of you shall agree on earth concerning anything. 18, 19.

2. *With Nouns.*

Ðæt folc cueð ðis is ðe Hælend *witga from Nazaret* Geliornessa:—the people said: This is Jesus the prophet of Nazareth of Galilee.

This use of *from* is quite common.

3. *With a Superlative.*

ðæt *leasest* is *from allum sedum:*—which is the least of all seeds? 13, 32.

CONCLUSION.

With nouns the genitive does not vary greatly from West-Saxon usage. It is regularly used to express partitive and possessive relations. As in W. S. translations from Latin, *of* + dative is occasionally employed to denote origin and material, but rarely possession. Contrary to W. S. *from* + dative a few times takes the place of a genitive.

The use of the genitive to denote possession is by far the most common and merges almost imperceptibly into the qualifying genitive. There is here practically no limit to the kind of a qualification which a noun in the genitive may afford. This Gloss contains very few noun compounds; it prefers to connect two nouns by means of a genitive. Whether or not this indicates the true conditions in Northumbrian is very difficult to decide, the glossator here as elsewhere having followed his original very closely. The other versions show greater freedom and more compounds.

The subjective and objective genitive are used as in W. S. A prepositional construction may take the place of an objective genitive.

From the brief survey of the use of the genitive with verbs in West-Saxon, it is evident that in the period to which the greater part of W. S. literature belongs the substitution of other cases and constructions for this use of the genitive was already taking place. In Northumbrian the development had proceeded very much farther; the genitive occurs only a few times with verbs. The verbs which yet govern the genitive are also construed with other cases and constructions.

Eft-gemyna and *geðenca* are the only verbs denoting mental action which still retain the genitive regularly. The adjective *gemyndig* of the same meaning is more irregular.

Gema, when in a periphrastic tense and meaning 'be solici-

tous, appears with genitive, dative, and prepositional constructions.

Gemilsa and *milsa* appear frequently, and, quite contrary to W. S. usage, are accompanied by the genitive several times. The original has the genitive most often. The dative occurs more frequently than the genitive in the gloss, however.

The genitive is not used with verbs denoting acquisition. The occurrence with *gestrioniga* noted above is the only one in this gloss. In the works of Alfred the Great it governs the accusative, and *streinan* the genitive. *Striona* is used with the accusative in this gloss. *Bœta* appears with the accusative elsewhere in this text as also in W. S.

Ricsa governs the genitive once, no doubt due to the original; elsewhere verbs of rule and control appear with the accusative or other constructions.

Verbs denoting separation prefer *of* and *from* + dative. This is also the usage in the W. S. and Rushworth versions. With verbs meaning give, take, drink, partake of, etc., the accusative regularly occurs but sometimes *of* + dative is employed and the direct object which is to govern the phrase must be supplied. This last usage is suggested by the original.

Wülfing notes some occurrences of this construction in Aelfric. Cf. Wülfing's Work, 755. The instrumental genitive appears with *gefylla, forberna, gefulwa* though *mid* + dative is more common. *Of* + dative appears a few times with *gefylla.*

The genitive occurs still less with adjectives. *Gemyndig, full,* and *scyldig* being alone construed with this case. Prepositional constructions have here as elsewhere largely replaced the genitive. A close correspondence to the original usually prevails.

It seems that the use of *to* + dative with the above adjectives cannot be altogether due to the Latin. The Gloss does not show such a close correspondence with reference to cases throughout, that an entirely unfamiliar construction would be employed merely because a dative was used in the original

and not a genitive. It seems more likely that in addition to a genitive, *to* + dative was used in speech. As noted above Old Norse shows parallel constructions with these adjectives, and bearing in mind the considerable Scandinavian element in the population and the bilingual conditions which prevailed, it seems likely that such constructions had come into use among their Scandinavian neighbors, at any rate it may be granted that this use of the construction was not new to them.

Prepositional constructions have displaced the genitive most extensively with pronouns, especially the indefinite, and with numerals used substantively. Numerals twenty and above take the genitive as in W. S.

The sparing use of the genitive with verbs and adjectives, while in some instances it may be accounted for by the construction found in the original, cannot always be attributed to this. The extensive use of the accusative with verbs which regularly take the genitive in W. S. can hardly be ascribed to the original. It is almost inconceivable that the glossator could throughout use the accusative with verbs which regularly took the genitive in speech. Though as has been noted frequently, the agreement with the original is noticeable, deviations occur with great regularity in certain constructions. As an example, I may refer to the usual method of rendering a Latin participial construction with a finite verb. The glossator also renders Latin datives with prepositional constructions and vice-versa. These occurrences are very common.

The most noticeable deviation from W. S. usage in the syntax of the genitive with nouns, pronouns, and numerals will be found in the frequent substitution of prepositional constructions for the inflected form. The uniform correspondence between the gloss and the original in this respect and especially the fact that these constructions never displace a genitive unless the Latin contains a model indicates that the construction is probably due to the original. The Rushworth gloss (Matthew) employs the genitive and is not affected by *de, ex* + ablative, when they have partitive force. The usage of the

W. S. versions, though they are translations shows greater preference for the *of* + dative. With verbs, when some notion of separation makes itself felt very strongly, the tendency of all versions is to employ prepositional constructions. Since the Rushworth version is characterized by the most originality and freedom, it has greater weight as an indication of prevailing conditions. Unless, therefore, we wish to hold that prepositional partitives could have come into use in Anglian territory without any indications of a similar development in Mercian, we must regard this use of the prepositional constructions as due to the original.

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PREFATORY NOTE

In the spring of 1906 the editors of *Symra,* Decorah, Iowa, invited me to contribute to the 1906 issue of that very meritorious publication an account of the study of the Scandinavian languages in American universities. The results of an investigation of the subject were then printed under the caption, *Nordiske Studier ved amerikanske Universiteter,* pages 151-180 of *Symra.* Requests that this article be made more accessible to English readers has seemed to warrant the reissue of it in the present form. The original article has been considerably enlarged, much new matter has been added as the result of renewed inquiries, and where errors have been discovered they have been rectified. In several respects the presentation of the subject here offered is entirely new. The addition of the Bibliography it is hoped will be welcome to those engaged in Scandinavian study.

To the many persons who so readily and courteously have furnished the facts sought I hereby acknowledge grateful thanks.

A HISTORY OF SCANDINAVIAN STUDIES IN AMERICAN UNIVERSITIES

This would seem to be a fitting time to take an inventory, as it were, of the work in Scandinavian literature and philology that has been and is being done in the colleges of this country. The teachers of these lines of study have had many difficulties to contend with in the past, and many who found in them their favorite field of activity have become discouraged; nor are the conditions at the present time by any means the most favorable. A more thorough acquaintance with the past and present status of this field of our scholarly endeavor should enable us to better meet the problems of the future. I do not here wish to forestall what may better be discussed later in this paper, but I may say that it has seemed to me that there has been too much isolation among the workers in our field, too little knowledge of one another's efforts, and too little opportunity for gaining such knowledge. In spite of difficulties and adverse conditions, however, there has been progress. The present writer shall be content if this retrospective survey may contribute something toward a fuller appreciation of our efforts and toward that fuller cöoperation, for

which the time now seems ripe and which indeed the time now demands, if we are to accomplish what seems ours to do.

The presentation is necessarily somewhat statistical in nature. I have thought it desirable in all cases where possible, to specify texts and editions, amount of work done and length of courses. The different colleges are given in the order in which Scandinavian branches were there introduced. As far as I have been able to ascertain the facts, the equipment of the libraries will be given, the activities of the Scandinavian literary clubs in the different places and other facts of special interest. In the case of publications only partial mention will be made, as the Bibliography will here give the full data. [1]

1. The first American college in which instruction was offered in the Scandinavian languages was New York University. The university announcement and records for 1858 give the name of Paul G. Sinding as Professor of the Scandinavian Languages and Literature. I have not been able to ascertain to what extent instruction was actually given, or how many students were registered for such work. Professor McLouth, the present head of the Department of Germanic Languages, writes me that he has not been able to find any definite statement regarding the courses Professor Sinding is said to have given, but he believes they were private courses for students not regularly matriculated. I also learn that the work was on the modern period and, as it seems, in Danish and Danish-Norwegian literature.

The attendance upon these courses was very limited and not such as to justify much hope for the future. Sinding's training and interest lay very largely in the line of history. In language and literature his equipment was not adequate to meet the demands of university instruction of even those early days in the history of American colleges. Even if the local conditions had been more favorable he was hardly the one to

1 In the case of American translations of Scandinavian poetry the Bibliography is not intended to be complete.

have fostered a thriving, growing department. It would seem that the prospects might have been brighter, in view of the fact that there was in New York City, already at that time, a Scandinavian-American colony of considerable and steadily increasing numbers. In 1844 there had been organized a Scandinavian society under the name *Scandinavia,* the first of its kind in America. There does not, however, appear to have been much educational interest within this organization, the members of which, as pioneers and pathfinders in a new country, were undoubtedly more concerned with the more immediate needs of life than with higher education. It does not seem that there was any relation between the society and Scandinavian work in the University of New York, which the enterprising trustees had undertaken to foster. Nor, indeed, was the university itself ready at that time to further encourage the work. Professor Sinding published, while in the university, *A History of Scandinavia from the Early Times of the Northmen to the Present Day,* a very creditable work which passed through ten editions. In 1861 he resigned his post and returned to Denmark; Professor Sinding was born in Alsted, Denmark, in 1813.

2. The Department of Scandinavian Languages and Literatures in the University of Wisconsin was established in 1869. The first incumbent of the chair was Rasmus B. Anderson, who previously had been Instructor in Albion Academy at Albion, Wisconsin. Professor Anderson's predilections lay in the direction of Old Norse literature and Norse mythology. His knowledge of this field had been acquired almost wholly by private study, Luther College, where he had been educated, offering no courses in these lines. He had, however, there received excellent training in modern Norwegian and the classical languages. Professor Anderson had a class in Old Norse during the first year; in the years following courses were also given in Norwegian and Swedish. In 1876 he was promoted to Professor of the Scandi-

1 The real founder of this society was a James Petersen, who is said to have been a dane. Among the original members were Peter Gildsig, who built the Gilsey House, on Broadway, N. Erlandsen, Harro Harring and Hans P. C. Hansen. See further *Chapters on Scandinavian Immigration to Iowa* by George T. Flom, Iowa City, 1906, pp. 115-116.

navian Languages. He resigned his position in 1884 to accept the appointment of Minister to Denmark.

Professor Anderson did efficient pioneer work in furthering the study, in this country, of the literature and the mythology of the Scandinavian North. He was a man of aggressive temperament and untiring industry. He was inspired by genuine enthusiasm for Norse antiquity and succeeded in creating a real interest in the field he represented. Professor Anderson frequently lectured on Scandinavian topics and he is the author of several works which appeared between the years 1873 and 1883. Among these may be mentioned a translation of *The Younger Edda,* 1879, and of F. Winkel Horn's *History of Scandinavian Literature,* 1883. Best known perhaps is Anderson's *Norse Mythology,* 1873, which, though largely an adaptation of Peterson's *Nordisk Mytologi,*[1] Copenhagen, 1869, showed an appreciative insight into the subject and gave promise of more independent work in the future, a promise which, however, was not realized. It should be added that Professor Anderson published in 1881 a very good translation of Björnson's *Synnöve Solbakken,* which is by far the best, and in fact the only readable translation into English of Synnöve Solbakken that we have. For other publications by Anderson see Bibliography. Professor Anderson built up a fair Scandinavian library, the nucleus of which was formed by Ole Bull's gift of his own private library, in which the Icelandic saga literature was especially well represented.[2] To this was added at various times by private gifts and by university appropriation.

Upon Professor Anderson's resignation in 1884 Julius Emil Olson was appointed Instructor in the Scandinavian Languages and German. During the first year Mr. Olson had a class of ten in Old Norse. Courses in Old Norse have also been given frequently since, although Professor Olson has stressed more especially the modern literature,[3] his favorite field of study being Nor-

1 Translated into Norwegian by F. Winkel Horn Kristiania, 1886-1887, and into French by Jules Leclerq, *Mythologie Scandinave*, Paris, 1886.

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3 While Professor Olson is of Norwegian descent, this is due largely to local condition, of which one has been that the Scandinavian students in the University have always been largely of Norwegian parentage. The demand for courses in Swedish has been limited.

wegian and Danish literature and Norwegian history. Profes- Olson was in 1887 made Assistant Professor and in 1892 Professor.[1] He has every year had several classes in Norwegian and Danish literature and in recent years also in the *Landsmaal* literature. He has given lectures on Wergeland, Ibsen, Björnson, Garborg, Per Sivle, Oehlenschlaeger, Tegnér and other Scandinavian authors.

In 1898-1899 a class in Old Norse read Sweet's *Icelandic Primer* and part of Vigfusson and Powell's *Icelandic Prose Reader.* This course was also given in 1905-1906 with the substitution of Nygaard's *Udvalg af den norröne Literatur* for Sweet's Primer. A course in the Swedish language is given every year, together with the reading of Tegnér's *Frithjofs Saga, Runeberg's Fänrik Ståls Sägner* and Vinsnes och Aanrud's *Svenske Digtere.* In the history of the literature the work is based on Warburg's *Svensk Litteraturhistoria.* The classes have met twice a week. Besides these two courses, instruction has for some time past generally been given also in the following subjects: 1, Björnson's *Synnöve Solbakken* and Gunderson's *Norske Digte,* three times a week; 2, Kielland's *Skipper Worse,* twice a week, and reading of Holberg's comedies and three of Oehlenschlaeger's dramas outside the classroom; 3, Ibsen's *Brand* and *Peer Gynt,* studied both from the linguistic and the literary side, two hours a week; 4, a survey of Scandinavian literature, twice a week through the year; 5, a more critical course in the Scandinavian drama once a week. Professor Olson writes me, that during the current year, he has had a class of fifty students in the lecture course in Scandinavian literature (course 4 above). In the first of the above courses special stress is laid on Björnson's stories and their significance for the development of Norwegian literature since 1857. A course is also offered in the *Landsmaal* literature, the University of Wisconsin being the only college in the country offering instruction in that subject.

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of the modern literature. There are complete editions of all the best known Norwegian writers and the following Danish writers: Oehlenschlaeger, Baggesen, Ingemann, Hans Christian Anderson, Fru Gyllembourg, Grundtvig, Henrik Hertz, Goldschmidt, Paul Möller, J. L. Heiberg, Paludan-Müller, P. A. Heiberg, and Carsten Hauch. The Norwegian Society, *Nora Samlag,* holds regular meetings through the school year for the discussion of subjects in Norwegian literature or history. English or any of the Scandinavian languages may be used. On special occasions musical programs have been rendered. The membership of the society, I believe, is about seventy-five.

Professor Olson's literary activity has been devoted particularly to Norwegian history and modern Norwegian language. He is the author of a *Norwegian Grammar and Reader,* Chicago, 1898. An annotated edition of Ibsen's *Brand,* to be published by The John Anderson Publishing Company, Chicago, is at present in the course of preparation. He is also the author of the article on 'The Northmen' in *The Northmen, Columbus and Cabot,* published in 1906 by Charles Scribner's Sons, as Volume I in *Original Narratives of Early American History.* For other publications see Bibliography. He has lectured frequently on Scandinavian literature under the Extension Department of the University, or in individual lectures, on history or literature. Professor Olson, who is of Norwegian parentage, was born in Cambridge, Wisconsin, in 1862, and was educated in the University of Wisconsin.

3. The year in which the Scandinavian Department was established in the University of Wisconsin an instructor in Scandinavian was also appointed in Cornell University, Ithaca. David Willard Fiske was the appointee and his title was Professor of North European Languages, which included the Scandinavian languages and German. Professor Fisk, whose special interest lay in Old Norse and Icelandic and who possessed a broad knowledge of the literature of the Northern countries, devoted most of his time to Scandinavian. From the beginning he gave lectures and conducted courses in Old Norse as well as Modern Norwegian and Swedish. In 1877 Hjalmar Hjorth Boyesen became

Assistant Professor in the same department. He resigned, however, three years later to accept the position of Professor of German in Columbia College, New York City.

Professor Fiske continued to instruct in the Scandinavian languages until 1883, when he resigned and went to Florence, Italy, to live. Thereafter he devoted himself exclusively to the study of Icelandic literature and folk-lore. Among his publications I may mention here particularly his work on *Chess in Iceland and in Icelandic Literature, with Historical Notes on Other Table-Games,* Florence, 1905. He began in 1901 the publication of *Mimir,* a year-book of Icelandic 'Institutions and Addresses.'' Upon his death in 1902 he donated his entire library, which was especially rich in Icelandic literature, to Cornell University. This collection, which now forms the *Fiske Icelandic Library,* is undoubtedly the largest library of its kind in this country.

Upon Professor Fiske's resignation after fourteen years of service, the before named title of North European Languages was discontinued. Professor Fiske's successor was William H. Hewett, who became Professor of German Language and Literature. Dr. William H. Carpenter was in 1883 appointed Instructor and Lecturer in North European Literature, remaining only for a year, however (see below p. 9). Instruction in Scandinavian was not offered from 1885-1891, except in so far as Old Norse was studied in connection with the work in other old Germanic dialects. In 1891 Professor J. M. Hart gave again the first course in Old Norse, using Sweet's Icelandic Primer and Adolf Noreen's *Altisländische Grammatik.* During the summer of 1895 Professor Hart studied Old Norse and Old Danish in Copenhagen, Denmark. During the following year he conducted a two-hour course in the former subject, in which special stress was laid upon the phonology and the relation between the Northern languages and English. The next year a similar course was given by Dr. Marcus Simpson, Instructor in German. Besides Sweet's Primer, Wilken's edition, *Die prosaische Edda,* was used during the first half-year, which was then followed by Noreen's Grammar and a study of the Eddic lays in Hildebrand's edition, to-

gether with Gering's *Glossar zu den Liedern der Edda* in the second semester. In 1903-1904 this course was taught by Professor Gustaf E. Karsten. In 1904 Dr. Haldor Hermannsson of Copenhagen University was appointed Librarian in charge of the *Fiske Icelandic Library*, and Instructor in Icelandic and Danish. And he has since given every year a course in Old Icelandic (four students in 1905-06) and one course in Modern Danish (six students in 1905-06). The former course is supplemented by a series of lectures on Old Norse-Icelandic literature. In the course in Danish Groth's *Dano-Norwegian Grammar* and Sigurd Möller's *Udvalgte Stykker af nordiske Forfatteres Värker* have been used. This course is planned to form an introduction to the literature of Northern Europe.

While Professor Boyesen's name is more intimately associated with Columbia University it will be in place to say here, that several of his earlier works were written while he was a member of the faculty of Cornell University. These are *A Norseman's Pilgrimage, Tales from Two Hemispheres* and *Falconberg*. Further facts relative to Boyeson will be found under 4 below. For publications by Professor Boyesen as well as by Professors Willard Fiske, J. M. Hart and C. S. Northrup, see Bibliography.

4. The fourth in order will be Columbia University, New York City. The study of the Scandinavian languages was here introduced by Professor C. Sprague Smith, who gave a course in Danish in 1880-1881. Swedish was first taught two years later. As has been related above, H. H. Boyesen became Professor of German in Columbia in 1883. In the following year Dr. W. H. Carpenter was appointed 'Instructor in Icelandic, Danish and Swedish.' The latter had studied Old Norse, Icelandic and Danish in Copenhagen and Leipzig. He had also passed some time in Iceland to perfect his knowledge of Modern Icelandic. He was promoted to the doctorate degree in Halle in 1881, and had published in that year a *Grundriss der neuisländischen Grammatik.* During the first year Dr. Carpenter gave instruction in Icelandic and Danish. Professor Boyesen conducted a class in Swedish and a conversation class in Norwe-

gian. He also lectured on Danish-Norwegian literature, while Professor Smith lectured on Swedish literature. There were, then, three men who were giving instruction at that time in Scandinavian languages and literature in Columbia University. The active interest which these men took in the subject had a healthy influence upon the study of Scandinavian in the eastern universities in general. And it may be said that the Germanic faculty of Columbia University has ever since contributed its fair share to the cultivation of Scandinavian letters among the colleges of this country.

Boyesen was born in Norway in 1848. After the usual course in a *Latinskole,* he entered the University of Christinia, whence he received his *artium* in 1868, having shown special aptitude for the study of philology. He came to New York in 1869, and was already in 1870 installed as assistant editor of *Fremad* in Chicago. In September of that year he accepted an appointment as Instructor in Latin and Greek in Urbana College in Ohio. It was here that he wrote his first story *Gunnar,* which however was not issued in book form until 1874. [1] In 1873 Boyesen travelled in Norway, England and France, and thereupon spent a year in the study of Germanic Philology in Leipzig University. Of his work at Cornell and his subsequent call to Columbia mention has already been made. Professor Boyesen remained at the head of the Department of Germanic Languages and Literature in Columbia University until his death in 1895 at the age of forty-seven. Here he published among other works *The Story of Norway,* 1886, *The Modern Vikings,* 1888, *A Commentary on the Writings of Henrik Ibsen,* 1893, and *Essays on Scandinavian Literature,* 1895. For his other works see Bibliography. Of Boyesen's various works the last is undoubtedly the best. His Commentary on Ibsen is ambitious, but falls very much short of accomplishing what it sets out to do, and often fails utterly to interpret the poet.

Scandinavian activity in Columbia University received fur-

1 A very well written appreciation of Boyesen, as a write may be found in *Symra,* 1906, written by Dr. Michael A. Mikkelson of New York City. For some of these facts I am indebted to Dr. Mikkelson's article.

The instruction in the modern Scandinavian languages has, since 1897, been given by Professor Calvin Thomas. Courses in Swedish alternate bi-annually with introductory courses in Danish-Norwegian. In the first of these Tegner's *Frithjofs Saga* and selected Swedish poems are read, this being generally (as in 1896-1897) supplemented by lectures on the history of the Swedish language. In the second course Oehlenschlaeger and Björnson are read, together with one or two of Ibsen's dramas. In his sabbatical year of 1905-1906 Professor Thomas travelled in Norway, Sweden and Germany. During the current year a course has been given in Swedish with May's *Swedish Grammar,* Stockholm, 1893, a Reader in Swedish literature and the study of Tegnér's *Frithjofs Saga.*

The Scandinavian collection in the Columbia University library is one of the most complete in the East. Especially well represented is the Edda and the saga literature, including all important critical works on that field. The collection also contains all the more recent writers in Norwegian, Swedish and Danish. There are further in New York City the Old Norse collection in The Astor Library, which are, of course, accessible to students of Columbia University. Add to this the fact of the frequent presentation of Scandinavian dramas in New York theatres [1] and it is evident that Columbia University affords peculiar advantages to the student of the language or literature of the Northern countries. A broad spirit of comparative study characterizes the literary departments of Columbia University, as indicated in the nature of the courses and in the work of such men as the late Professor Price and of Professors Calvin Thomas, Brander Matthews, Wm. H. Carpenter, A. V. W. Jackson, George R. Carpenter, Dr. Arthur F. J. Remy [2] and others. Of recent doctoral dissertations published in *Columbia University Germanic Studies* two have dealt with the Scandinavian field: one on *Scandinavian Influence on Southern Lowland Scotch,* 1900, by George T. Flom, and one on *Scandinavian Influence on*

1 As the last season Iben's *Peer Gynt* by Richard Mansfield, *A Doll's House* and *Hedda Gabler* by Alla Nazimova and *Brand* and *Peer Gynt* with the Norweign actor. Gran in the title roles.

2 Whose doctorate dissertation dealt with: *The Influence of Persia upon German Literature.* No. 4 in *Columbia University Germanic Studies.*

English Literature, 1903, by the lamented Conrad Hjalmar Nordby, Instructor in English in the College of the City of New York, whose early death (in 1901) cut off a highly promising career. In 1897 L. Bernstein treated for his doctorate: *The Order of Words in Old Norse Prose.*

5. In the University of Minnesota a Department of Scandinavian Languages and Literature was established in 1883. Olaus J. Breda [1] was appointed Professor, and he entered upon his duties in the fall of 1884. Professor Breda stressed the study of Norwegian and the modern Scandinavian literature, and down to 1894 the instruction dealt exclusively with these subjects. The attendance upon the courses was good; thus in 1886 there was a class of seventeen studying Norwegian. In 1887 an advanced course in Norwegian literature was also given. During 1892-1893 Professor Breda was absent on leave and Mr. J. J. Ness [2] had charge of the work. He introduced the study of Old Norse and he also gave a course of lectures on Norse Mythology. After Professor Breda's return in 1893 new courses in literature and in Norwegian history were introduced. Upon his resignation in 1898 [3] the chair was vacant for a year. Dr. John S. Carlson was appointed Professor in the summer of 1899. and he assumed charge in September of that year. While Professor Carlson has emphasized the Swedish side of Scandinavian study, full courses are also given in Norwegian language and in Norwegian and Danish literature.

At the present time there is offered a two-year course in Swedish, a beginning course in Danish-Norwegian and one of more advanced nature, as well as courses in Old Swedish, Old Danish and Old Norse. In the first two of these courses considerable work is done in composition, oral and written exercises and translation from and into the foreign language. The courses are also intended as introduction to the literatures of the three countries. The last three deal with 'the history, language and literature (of the three countries respectively) from the earliest times to 1500 A. D.' An advanced course in Scandinavian litera-

1 Formerly Professor in Luther College, Decorah, Iowa.
2 Now Professor of Latin in Wittenberg College, Ohio.
3 Professor Breda went to Norway where he has since lived.

ture is given, in which the literature of Norway in the nineteenth century is studied, with special reference to Ibsen's influence. In the second half-year is studied the Swedish literature in the nineteenth century, with special reference to August Strindberg's influence. Courses in Danish, Swedish and Norwegian literature are also offered. During the fourteen years that Professor Breda had occupied the chair an excellent foundation had been laid for a Scandinavian library, and this had been further strengtheden by Professor Carlson. The library was, however, practically all destroyed in the fire of 1904. On a visit to the University in August, 1906, I found there a small collection of about 575 volumes in Swedish (and Norwegian) literature, mostly recent purchases. An appropriation had, however, been made and Professor Carlson was at the time in Scandinavia selecting books for the University library. A doctorate dissertation on *The Law of the West Goths* (*Östgötalagen*), a Translation with Notes, was published in 1906, and a thesis on *Henrik Ibsen* is at present in the course of preparation. A decorate work on *Loddfáfnismál*, was written by Victor Nilsson in 1898.

The University of Minnesota has a larger attendance of Scandinavian students than any other college in the country, the total number the current year being about 500. The state of Minnesota has a Scandinavian population of 466,365, while in the cities of St. Paul and Minneapolis the number is about 90,000. *The Thulanian Club* of the University is a thriving and enterprising organization of Norse students, which has an active membership of thirty and an alumni membership of nearly one hundred. There are sixteen Scandinavians on the instructional staff of the various colleges of the University.

6. Instruction in the Scandinavian languages has been given in Northwestern University since 1882. In that year The Swedish Theological Seminary, founded in 1870, was moved from Galesburg, Illinois, to Evanston and incorporated in The Northwestern University. The object of the Seminary is the training of ministers for the Methodist church. In 1885 a Danish-Norwegian department was organized having the same purpose. The instruction in the Scandinavian branches have been in

charge of Albert Erickson, A. M., President of The Swedish Theological Seminary, and Dr. N. Simonsen, D. D., Principal of the Danish-Norwegian Theological Seminary. Dr. Simonsen gives regularly two elementary courses in Danish-Norwegian, one a four-hour course and the other three hours a week. He also offers one in the modern literature, three times a week, based on Brock og Seip's *Literaturhistorie.* The instruction in Old Norse is given by the Department of German and has generally been conducted by Professor C. Curme, Professor of Germanic Philology. Old Norse and Gothic are studied together, emphasis being laid upon the relation of these languages to other members of the Teutonic group. Kahle's *Altisländisches Elementarbuch* has generally been used. During 1905-1906 this class was taught by Professor Gustaf E. Karsten.

7. Although formal instruction in Scandinavian was not offered in Johns Hopkins until 1885, the beginnings date back to 1882-83. Dr. Wm. H. Carpenter that year held an appointment as *Fellow by courtesy* and in the fall of the year delivered a series of twelve public lectures on Old Norse-Icelandic literature. In 1885 the study of Old Norse was introduced as a regular course of instruction for graduate students in Germanic Philology. The class was taught by Dr. Henry Wood, and was based on Noreen's *Altisländische Grammatik* and Oscar Brenner's *Altnordisches Handbuch.* This was followed by an advanced course the next year in the Elder Edda according to Symon's edition, *Die Lieder der Edda,* Halle, 1888. In the first-year course such prose texts have been read as Möbius's *Analecta Norröna,* Mogk's edition of *Gunnlaugssaga Ormstungu* and selections from *Laxdölasaga and Njálssaga.* As a rule students in Old Norse here have previously had Gothic and Old or Middle High German, and the first years work is made strictly linguistic. A doctor's work on *Norse Influence on the English Language* [1] was submitted by Albert E. Egge in 1886. In 1899-1900 Sivert N. Hagen, [2] fellow in English, treated as his doctoral dissertation: *Scandinavian Influence in Middle English.* Scandinavian philological journals and the publications

1 Now Professor of English, Washington State College.
2 Instructor in English, University of Iowa, 1900-1905, Vanderbilt University, 1906.

of scientific societies are well represented in the library of Johns Hopkins University. Outside of this, I am told, the library is, however, very inadequately equipped, not only in the modern literature, but also in Old Norse. As will be seen from the above no opportunity is offered for the study of any of the modern Scandinavian languages or literatures.

8. In 1885 David Starr Jordan gave a course in Indiana University in Peterson's *Norsk Grammatik,* with the reading of Björnson's *En Glad Gut.* This was the first time that any of the Scandinavian languages had been taught there. In the following year the same course was repeated, to the reading being added this time Björnson's *Fiskerjenten* and a collection of Norwegian lyric poems. In 1888-1889 Björnson's *Synnöve Solbakken* and Jonas Lie's *Den Fremsynte* were studied, as also in 1890-1891, the grammar being omitted in the latter year. There was also another class composed of members of the faculty. From 1889 to 1904 Professor Gustaf E. Karsten was Head of the Department of Germanic Languages. Since 1891 Professor Karsten conducted classes in the old Germanic dialects, particularly Gothic, Old Norse and Old High German. Any separate course in Old Norse was not given. Professor Karsten, who had always been much interested in the Scandinavian field, hoped to have a chair established for these languages. He resigned as head of the department, however, in 1903, and since then and until this year there has been no instruction offered. During the current year, Guido H. Stempel, Associate Professor of Comparative Philology, has conducted a course in Old Norse which is to alternate with Gothic hereafter in a cycle of two years. Sweet's *Icelandic Primer* and Noreen's *Altisländische Grammatik* are used, together with the study of Noreen's *Geschichte der nordischen Sprachen* in *Paul's Grundriss der germanischen Philologie,* the relation of Old Norse to Old and Middle English being given special attention. In addition to this Professor Stempel is also offering a course of lectures on Norse-Germanic Mythology and the Old Norse sagas with special reference to the mutual relations between England and the Scandinavian countries. Instruction in Danish or Swedish has never

been given, nor has Norwegian been taught since Professor Jordan's resignation in 1891 to accept the Presidency of Leland Stanford University. The library is fairly well equipped on the side of Old Norse.

9. For many years Professor Francis James Child gave counsel to graduate students in Old Norse in Harvard University. The first formal course was however not given until in 1888, when Eugen H. Babbitt had a class of ten students. The year following Professor George L. Kittredge gave a similar course, which has since been repeated in alternate years. The size of classes has varied from five to ten. Halthausen's *Altisländisches Elementarbuch* and Noreen's Grammar have been used, in connection with which have been read *Gunnlaugssaga* and *Gylfaginning* and about a third of the *Volsungasaga* A part of the reading has been done in class without previous preparation. A course in the Elder Edda has in recent years also sometimes been given. It has therefore always been the literary side of Old Norse study which has been emphasized at Harvard.

Public lectures have been delivered at various times. Thus, for example, Professor Kittredge has given lectures in the nature of a survey of Old Norse literature. The study of Norwegian was introduced in 1899. Since 1900 the instruction in the Scandinavian languages and literature has been in charge of Dr. William H. Schofield. He had studied Old Norse and Danish in Copenhagen University and is in possession of a ready command of Modern Danish that is very unusual for one not to the manner born. Professor Schofield in his work has laid special stress upon the study of the Eddas and the Icelandic sagas and English-Norse literary relations. He has published important contributions to this field as 'Signy's Lament' in *The Publications of the Modern Language Association,* Volume XVII, pp. 262—296, and 'The Story of Horn and Rimenhild,' Volume XVIII, 1—83. In 1905-1906 he had a class of fifteen in Old Norse literature, the members of the class all being either candidates for the doctor's degree or already having that degree.

Professor Schofield was in the spring of 1906 made director

of the newly established Department of Comparative Literature. It is however his intention also hereafter, as he writes me, to devote a considerable part of his time to the literature of the Scandinavian North. During the current year he has given a course in Danish-Norwegian and the Danish-Norwegian dramatic literature and its relation to European literature. In connection with this it may be stated that in 1897 Edgar Farley treated in his doctor's dissertation the subject of *The Scandinavian Influence on the Romantic Movement in England.* In 1896-1897 a fellowship appointment was given a graduate to study Old Norse in the Universities of Christiania and Copenhagen. *Edda,* the Scandinavian club of the University, was organized in the fall of 1904; it numbers about thirty members, mostly Scandinavians of Swedish descent, although it may be interesting to know that its roll of members also includes several Icelanders.

The University library is excellently equipped in the language and literature of the northern countries in the several periods. The extensive library of the late Professor Konrad Maurer, so rich in Norse philology, history and law, was purchased by the University upon Maurer's death in 1903. In addition to the two works already referred to above, I will here also mention that Professor Schofield has translated into English Bugge's *Helge-Digtene* (1898) under the title: *The Home of the Eddic Poems, with Special Reference to the Helgi Lays,* London, 1899. For his other works see the Bibliography. Mr. Vilhjálmur Stefánsson, Instructor in Anthropology, is the author of an account of 'Modern Icelandic Poetry', with illustrative translations, in *Poet Lore* for 1904, and is at present engaged upon a work on Icelandic Literature.

10. A course in Swedish literature was given in Nebraska University in 1886, by Dr. Hjalmar A. Edgren, Professor of Romance Languages and Comparative Philology. The claims of the department however left Dr. Edgren little time for the work in Scandinavian. In 1896 Dr. Peterson was appointed instructor in English, but the major part of his work being in the Scandinavian languages. Thus, e. g. in 1897-1898

courses were given in Norwegian, Danish, and Swedish. These have, however, not been given since Dr. Peterson's resignation. In recognition of the bearing of Norse literature upon recent German literature, Professor Paul H. Grumman of the Department of German is every year giving a two-hour course in Henrik Ibsen, in which are studied in German translation *Brand, Samfundets Stötter, Et Dukkehjem, En Folkefiende* and *Rosmersholm.* Professor Laurence Fossler lectures twice a week on Norse-Germanic mythology, dealing especially with the origin of the myths and their relation to popular poetry. This course continues through the year. A three-hour course in Germanic Grammar, based on Dieter's *Altgermanische Dialekte* emphasizes Gothic, Old Norse and Old High German.

This article would not be complete without a further word about the illustrious Swedish scholar and Dean of Nebraska University, Dr. A. H. Edgren, to whom reference has been made in the beginning of this section. Dr. Edgren was born in Värmland, Sweden, in 1840. He matriculated at Uppsala University in 1858, emigrated to America in 1861 and fought in the Civil War, enlisting in ninty-ninth New York regiment. He returned to Sweden in 1863, studied philology in Germany and France in 1867-1868, being during the larger part of that year a teacher in English and German in a school in St. Quentin. In 1870 he again came to America, and continued his studies in Cornell University, where he received the degree of Bachelor of Philosophy in 1871. Teaching for a year, he became, in 1872, a pupil of Professor W. D. Whitney in Yale University, specializing in comparative philology, studying, as his biographer tells us 'Sanskrit, Greek and Latin as his major course, to which he added half a dozen other languages, including Old Norse, Gothic, Old English, and Old French.' He was promoted to the degree of Doctor of Philosophy in 1874. In the following years he taught French and Sanskrit in Yale University. He had before this prepared the larger part of Whitney's *German-English and English German Dictionary,* and he published, during the late seventies, numerous works on Sanskrit and Hindu literature as well as a Swedish translation of Longfellow's Evangeline. From 1880

to 1885 Dr. Edgren taught in Lund, Sweden, accepting in the latter year an appointment as Professor of Sanskrit and Modern Languages in Nebraska University, where he remained until 1901, excepting the years 1889-1893, his title being as above stated since 1893.

Of the numerous works which Professor Edgren published during the later years of his life only a very small part is within the Scandinavian field. In addition to his well-known work in comparative grammar: *Jämförande Grammatik, omfattande Sanskrit, Grekiska, Latin och Gothiska,* Göteborg, 1893, I may mention his various translations, e. g. *Dikter af Tennyson,* 1902, and 'On the Highlands', Ibsen's *På Vidderne* in *Poet Lore,* 1901.

In 1901 Professor Edgren received a call from the Swedish Academy to membership of the newly founded Nobel Institute in Stockholm. He lived, however, only three years after his last return to Sweden.

11. Professor Calvin Thomas, who had studied in Upsala and Copenhagen Universities introduced the study of Swedish into Michigan University in 1888. In that year he conducted a class through the grammar, and Runeberg's *Digte* and Tegnérs *Frithjofs Saga* were read. Instruction in Danish and in Danish and Norwegian literature was also introduced in the following years. The works of Hans Christian Andersen, Björnstjerne Björnson and Henrik Ibsen were studied. Professor Thomas continued in the building up of this work until his resignation in 1895, when he accepted the professorship of the German Language and Literature in Columbia University. As has been told above these subjects have also there been taught by him. Professor Thomas wrote, while at Michigan, a translation of Tegnér's *Frithjofs Saga* into English verse, which he has, however, not yet published. Old Norse was first taught in Michigan University by Professor George Hench in 1896. Kahle's *Altisländisches Elementarbuch* and Finnus Jónsson's *Die Eddalieder,* Halle, 1888, have been used. This course has since 1905 been given by Dr. Ewald Boucke. No provision is at present made for instruction in Norwegian or Swedish or in the modern literature of the Scandinavian countries.

12. The next in order is Yale University in New Haven, where Dr. Olaus Dahl was appointed Instructor in Norwegian, Swedish and Danish in 1889. During the first year he conducted a course in Björnson and Lie, twice a week. This was following later by courses in Ibsen's *Brand* and *Et Dukkehjem,* Kielland's *Novelletter* and *Improvisatoren,* and Tegnér's works. The study of Old Norse was introduced in 1893. In the year following, Dr. Dahl removed to Chicago as Lecturer in Scandinavian Literature in Chicago University, and Professor A. H. Palmer assumed charge of the work in the Scandinavian languages in Yale.

From 1895 to 1898 Gustaf Andreen formerly Professor in Bethany College, Lindsborg, Kansas, was Instructor in German, being absent on leave however a part of this time. The University, having recently received a gift of a very complete collection of Scandinavian literature, it was decided in 1898 to establish a chair in Scandinavian and Mr. Andreen, who had that year received the doctor's degree in Yale, was made Instructor in the Scandinavian Languages, a position which he held until 1901, when he accepted the Presidency of Augustana College, Rock Island. During Dr. Andreen's connection with the new department he gave yearly courses in Old Norse, three hours, Germanic Mythology, two hours, Elementary Swedish and Danish-Norwegian, each two hours, as well as more advanced courses in the History of Swedish Literature to 1718 and in Modern Norwegian Literature. The former of these literary courses was based on Schück's *Svensk Litteraturhistoria* and selections from the works of leading authors were studied. The second was based on Jaeger's *Den norske Literaturs Historie* and the leading works of Björnson and Ibsen were made the subject of special study. Dr. Andreen's work was in every way highly successful, and the generous recognition of the Scandinavian field evidenced at this time resulted in a very material increase in the attendance of Scandinavian students at Yale. Upon Dr. Andreen's resignation the courses in Old Norse and Germanic mythology were temporarily discontinued. In 1902-1903 Professor taught both Norwegian and Old Norse, both branches having been given in alternate years since. Dr. Edward Thorsten-

berg was appointed Instructor in Swedish in 1901, his title being changed to Instructor in German in 1902, that being his present title. Swedish has I believe not since been offered as a course of study, as it was omitted in 1902-1903, 1904-1905 and 1906-1907, the years in which it would regularly alternate with Norwegian, taught by Professor Palmer. In the class in Old Norse-Icelandic one of the Icelandic sagas and the Elder Edda are read, in a three-hour course, following a survey of the grammar. In Norwegian the grammar is studied and selections from contemporary literature are read, two hours a week. The object is here 'to give a practical acquaintance with the language and to lay a foundation for further study.' In addition it may be mentioned, that Dr. Chauncey B. Tinker gives weekly lectures on the early European narrative literature, in which he treats the more important legends and the various forms they have received — *Beowulf, Volsungasaga, Nibelungenlied* and the *Song of Roland* — and their influence upon such English authors as Walter Scott, Daniel Rosetti and William Morris. The Scandinavian library is well equipped, especially in Swedish works. Thus there is e. g. a very valuable collection of 17th Century Swedish literature. The modern Scandinavian languages have received relatively the largest attention at Yale, although in recent years Swedish language and literature has not been offered.

13. Among Women's Colleges in the Eastern states, Bryn Mawr alone offers regularly courses of instruction in Scandinavian. Dr. Hermann Collitz, Professor of Germanic Languages, has given instruction in Old Norse at various times, as well as in Gothic and Old High German. As early as 1890-1891 he had a seminar in Old Norse composed exclusively of graduate students, and this course was repeated every year until 1895. In the study of the grammar Sweet's Primer, Holthausen's *Elementarbuch* and Noreen's *Grammatik* have been used. In the advanced class Hildebrand's edition of the Elder Edda is used together with Gering's *Glossar zu den Liedern der Edda.* Selections from the Younger Edda are also read. In the reading of the Eddic lays stress is laid on the Old Germanic verse forms. The study of Old Norse is carried on from the historical and the comparative

standpoint, having been pursued generally in connection with Gothic and West Germanic. Dr. Collitz also conducts courses in comparative Germanic grammar, with special reference to Gothic, Old Norse, Old High German and Old English. The modern Scandinavian languages are not studied.

A considerable portion of the library of Wisén, Lund, Sweden, became the property of Bryn Mawr College about ten years ago. As will be remembered this library consisted, for a large part, of works in Scandinavian philology. In 1906 Dr. Tenney Frank, Assistant Professor of Latin at Bryn Mawr published an article on 'The Optative Mood in the Elder Edda' (which was published in the *American Journal of Philology*, Vol. XXVII, pp. 1—33).

14. In North Dakota University a Scandinavian department was established in 1891 with George T. Rygh as Assistant Professor. Instruction was offered in Norwegian for beginners as well as for advanced students. In the former course selections were read from Björnson and Lie, also Ibsen's *Et Dukkehjem* and *Terje Vigen*, together with exercises in composition. In the advanced class Kielland's *Skipper Worse*, Ibsen's *Brand*, Lie's *Den Fremsynte* and Tegnér's *Frithjofs Saga* were studied besides selected Norwegian poetry. Later a course was given in the history of Norwegian literature and one in Old Norse. In the latter Vigfusson and Powel's *Icelandic Prose Reader* was used. From 1895 to 1898 the Scandinavian chair was vacant. During the year 1899-1900 Carl J. Rollefson, Assistant Professor of Physics, instructed in Norwegian.

No instruction was given during the following two years but since 1902 the Scandinavian languages have occupied a well recognized place in the curriculum of the University. Rev. John Tingelstad was in that year appointed Professor of Scandinavian Languages and German. Devoting the following year to study and travel in Europe, he assumed charge of the department in the fall of 1903. Professor Tingelstad has an Assistant for the German side of his department, so that he has been able to give his undivided attention to the work in the Scandinavian languages and literature. Four courses are

offered: One for beginners, where Olson's *Norwegian Grammar and Reader* and Flom's edition of Björnson's *Synnöve Solbakken* are used, together with exercises in composition, with further reading of Björnson's *En Glad Gut,* and Lie's *Den Fremsynte.* In the second class are studied Hofgaard's *Norsk Grammatik,* Aars' *Retskrivningsregler,* Brock and Seip's *Läsebog i Modersmaalet* and Siegwart Peterson's *Norges Historie.* In the third-year course Brock and Seip is continued, Ibsen's *Peer Gynt* and Tegnér's *Frithjofs Saga* are read and the work of the class is supplemented by lectures on Scandinavian literature. Finally there is given a literary course in Old Norse, in which Sweet's Primer is used followed by the reading of portions of the Icelandic family sagas, especially *Njálssaga* and some of the Eddic lays, with lectures on Old Norse-Icelandic literature. All classes meet four times a week.

In a relatively short time it has been possible to build up an extensive library of Norwegian, Danish and Icelandic literature, at the University, probably the largest in the West. Only two years ago a sum of about three thousand dollars was appropriated at one time for the purpose of putting the Scandinavian library on a good basis, this sum being further increased by subscriptions from Scandinavians in the state, and Professor Tingelstad made a personal visit to Norway and Denmark to purchase books. The state of North Dakota has a Scandinavian population of 125,652, and it has a larger Icelandic contingent than any other state in the Union. The Icelanders are active and enthusiastic supporters of the Scandinavian Department and of things Scandinavian in general. The *Icelandic Association* of the University is said to have a membership of fifty.

15. Old Norse has been taught in Western Reserve University, Cleveland, Ohio, since 1891-1892. In that year Dr. Robert H. Fife had a class in the subject, the phonology and the forms being studied, supplemented by lectures on Old Scandinavian dialects. Brenner's *Handbuch* and Noreen's grammar were used

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and a part of the Younger Edda was read. This course was repeated the next year and, as far as I know, has been given regularly since. Dr. Waller Deering lectured during the first semester in 1891-1892 on Old Germanic Myths and Legends; this was followed in the second semester by a course in 'The Oldest Germanic Poetry,' reading and comparative study of *Beowulf, Widsith, The Eddas, the Volsungasaga,* the *Hildebrandslied* and *Muspilli.* The above three courses are given every year at present. A second course in Old Norse entitled, 'History of Early Scandinavian Literature,' readings from the sagas and the Elder Edda is given regularly. Besides these there is offered every year one in 'The German Social Drama' with special reference to its relation to the French, the Belgian, the Norwegian and the English drama. In this are studied works by Hauptmann, Sudermann, the younger Dumas, Sardou, Maeterlink, Björnson, Ibsen, Jones and Pinero. This class is conducted by Dr. Edward I. Meyer, since 1902, Assistant Professor of German.

16. Turning to the East again we find that Old Norse was introduced into Brown University in 1892-1893, the class being taught by Dr. Adrian Scott. The work was repeated every year down to 1896, when it was discontinued for several years, Dr. Scott having left the University. During 1905-1906 Professor A. Clinton Crowell had a class of graduates in the subject; the grammar was studied, Holthausen's *Altisländisches Elementarbuch* being used, and *Gylfaginning* was read in the first term; in the second term this was followed by a study of the *Volsungasaga.* In the spring, parts of the Poetic Edda were read. The class work was supplemented by weekly lectures on Norse-Germanic mythology, based on Mogk's *Die germanische Mythologie.* Editions used have been those by Wilkens and Hildebrand, the latter having since been replaced by Symons and Gering's *Die Lieder der Edda.* The course is given in alternate years and is therefore offered in 1907-1908.

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English Philology.[1] This course has not, however, been given regularly since 1893. In 1904 Alexis F. Lange, who previously had been Professor of English Philology, was made Professor of English Philology and the Scandinavian Languages, and he has since given instruction every year in Old Norse, with lectures on Norse mythology. In 1905-1906 there was a class of eight graduates, Old Norse having frequently been selected as the minor subject for the degree of Doctor of Philosophy. No instruction has, however, ever been given in the modern Scandinavian languages or in the literature of the Northern countries. Provision has not as yet been made for such courses; even Old Norse is taught in alternate years only, Professor Lange's time being necessarily devoted almost exclusively to the field of English. The Scandinavian collection in the library numbers only about one hundred volumes.[2]

18. In Chicago University a course in Old Norse was given in 1893 by Dr. H. Schmidt-Wartenberg, the linquistic side of the work being stressed. Two years later he conducted a seminar in the same subject, in which *Gunnlaugssaga* was read, and this was repeated almost regularly down to 1901. Kahle's grammar was used for the most part. As has been referred to above, Dr. Olaus Dahl, of Yale University, was appointed Docent and Lecturer in the Scandinavian Languages in 1894. His duties were then to be those of lecturing on Scandinivian subjects under the auspices of the University Extension department. During the following year and a half Dr. Dahl delivered a series of such lectures in various Scandinavian communities in Illinois and Wisconsin. He also gave instruction in Danish, Norwegian and Swedish at the University, seven courses in all being given during this period, one in Norwegian grammar and one in Swedish and five of a literary character. They were all three-months courses, no more than two being given at one time. The Elder and the Younger Edda were studied in English translation in a half-year course. Dr. Dahl died in 1896 and for a year no instruction was offered. In 1897-1898 Dr. Marie Wergeland con-

1 Since 1895 Professer of English Philology in the University of Wisconsin.

2 California has a considerable and constantly growing Scandinavian population.

ducted courses in the literature of Norway in the XIXth Century, especially Wergeland and Ibsen. But those authors were read in translation only.

In 1904, Torild Arnoldson was appointed Instructor in German and Scandinavian Literature. Mr. Arnoldson, who is graduate of Stockholm *Gymnasium* in 1889, and had pursued graduate courses at the University of Lausanne and Saragossa in 1902-1903, had filled the position of Instructor in Modern Languages in the University of Utah since 1901. He instructed in the following courses in 1904-1905. Elementary Swedish in the autumn quarter, Advanced Swedish, Modern prose readings, winter quarter, as also one in Swedish literature, discussion and reading of representative authors. A course in Elementary Dano-Norwegian was given during the summer of 1905. Other courses offered at the present time are Advanced Dano-Norwegian, Norwegian literature and Danish literature. The instruction in Old Norse is in charge of Dr. Francis A. Wood, in 1902-1904 Instructor and since 1904 Assistant Professor of Germanic Philology. The work is based on Kahle's grammar and is philological in character. Since 1903-1904 Dr. Martin Schütze, Instructor in German, has regularly given in Ibsen and the Modern Drama, a study of the evolution of sociological and artistic tendencies in the modern drama beginning with Ibsen. Professor Starr W. Cutting offers a course in Germanic Mythology, based upon Mogk's *Die germanische Mythologie.* When upon a visit to theGermanic departmental library of the University three years ago I expressed a wish to be shown the Scandinavian collection I was told that there were no Scandinavian books beyond a few reference works. Upon closer inspection I found 65 volumes, which represented then the sum total of volumes on Scandinavian literature in the University. Through a donation for the purpose on the part of a wealthy Norwegian in Chicago the University two years ago was enabled to purchase from Harvard a portion of the Maurer Library, in all 1100 volumes. A good foundation has thus been laid for a library in the language and literature of the Scandinavian North.

Of the various publications on the Scandinavian field by

Chicago University men I shall here mention especially: *The Phonology of the Elis Saga,* by J. L. Jones, 1897, and *The Ethical World-Conception of the Norse People,* by A. P. Fors, 1904, Titles of publications by Professor F. A. Wood, Mr. T. B. Arnoldson and others will be found in the Bibliography.

19. In 1894-1895 Dr. Julius Goebel gave the first course in Old Norse in Leland Stanford, Jr., University, Palo Alto, California. The work has been offered regularly also since. Holthausen's *Altisländisches Elementarbuch* has been used in the first semester. In the second the heroic lays of the Elder Edda have been read and interpreted with special reference to their relation to the *Nibelungenlied.* Upon Professor Goebel's resignation in the autumn of 1905, the instruction in Old Norse was temporarily discontinued. In the spring of 1906 Dr. George Hempl, recently Professor of English Philology and General Linguistics in the University of Michigan, was appointed Professor of Germanic Phiology. He will conduct courses in Old Norse, but instruction in the modern languages or literatures has not yet been provided for.

20. Dr. Marion D. Learned became Professor of Germanic Languages and Literatures in Pennsylvania University in 1895. He introduced the study of Old Norse the first year and in the years following two courses were given, one for beginners, two hours a week, and one of a more advanced nature. The first of these comprised the detailed study of the phonology and morphology according to Noreen's grammar; in connection with this selections were read from the prose literature. In the advanced course the lays of the Poetic Edda were studied, and this was supplemented by a survey, in lectures, of Norse literature from the beginning to the present time. Additional reading was required outside the class and only advanced graduate students had access to the course. These courses have, however, frequently been omitted since the late nineties and have not been offered at all in recent years. There is offered no opportunity for the study of the modern Scandinavian languages or literatures, nor has, as yet, any provision for such work. The library contains, I am told, very little representing the Scandinavian field.

21. A course on 'Germanic Mythology and the Wölsungensaga', was given by Professor Carla Wenckebach in Wellesley College during the latter part of the nineties. This consisted in lectures, recitations and reading, the work being based on the Eddas, Grimm's *Deutsche Mythologie,* Dahn's *Walhall* and Raszmann's *Die deutsche Heldensage.* Instruction in the Scandinavian languages has not been offered, nor in the literature except in so far as it has been included in the course on 'Theory of the Drama, illustrated by classic and modern dramas,' given by Miss Hermine C. Stueven, Instructor in German, or Studies in Current German Literature under Professor Margarethe Müller, Head of the Department of German. The aim of the latter course is to acquaint the student with the new style of writing, as well as 'with the thought and art in the Germany of today'; the dramas of Hauptmann, Sudermann, Wildenbruch and Ibsen in particular are studied. In the Department of Comparative Philology Dr. Clara Holst has since 1905 given a course in Old Norse, three hours for the second semester, which has consisted in Grammar with reading of selections from the sagas and Eddas.

22. In the spring semester of 1897-1898 Professor A. R. Hohlfeld [1] conducted a class of ten students through Kahle's *Altisländisches Elementarbuch* in Vanderbilt University, Nashville, Tennessee. The class met three hours a week; the reading covered selections from the Icelandic sagas, and this was supplemented by a series of lectures on Norse mythology in connection with Gering's translation of the Elder Edda, *Die Lieder der ältern Edda,* Leipzig, 1892. This is the only time that a Scandinavian language has been taught in the South proper, [1] the course not having been repeated at Vanderbilt and is not offered at the present time. The University library has no Scandinavian books.

23. The State University of Iowa follows next in order. In his first Annual Report (1900), President George E. MacLean urged the desirability of establishing a Department of Scandinavian Languages and Literatures at the University, the plan of instruction in philology and the modern literature being necessarily incomplete as long as this important branch of study was

lacking in the curriculum. Through the added effort of influential Scandinavians in the state and especially Norwegian members of the legislature such a department was then established in June, 1900, and George T. Flom (Ph. D. Columbia) appointed Instructor in charge. The aim of the department was, according to the first published program to offer opportunity for the study of any one of the four Scandinavian languages, in the earlier and the later periods, in the literatures as well as in the purely linguistic aspects.

During the first year there were small classes in Norwegian, Old Norse and Norwegian literature in the XIXth Century. The first of these met three times a week, the others twice. In Norwegian Olson's Norwegian Grammar and Reader was studied and Björnson's *Smaastykker* and *En Glad Gut* and Kielland's *skipper Norse* were read in class. In Old Norse *Gunnlangssaga* (ed. Mogk) was read following Kahle's grammar, and this was supplemented by lectures on the relation of Old Norse to the remaining members of the Germanic group. The work of the third course was based on Brock og Seip *Norsk Literaturhistorie,* with selected readings, Björnson's *Arne* and Ibsen's *Et Dukkehjem* being read in class. In the years following the first two of these courses were repeated regularly, the class study varying somewhat in the different years; thus since 1901 Björnson's *Synnöve Solbakken* has regularly been read in course I. together with Ibsen's *Samfundets Stötter* and Jonas Lie's *Fortällinger og Skildringer fra Norge.* In Old Norse Holthausen's *Altisländisches Elementarbuch* and *Lesebuch* have been used since 1905, Sweet's *Icelandic Primer* has sometimes been used in the first semester, and in 1904-1905 Wimmer's *Oldnordisk Läsebog* (5th ed. Copenhagen, 1896), was read, the work being conducted in Norwegian.

In 1901-1902 a two-hour course in Swedish through the year was given, the principles of the grammar being covered in lectures and recitations, which was followed by the reading of Selma Lagerlöf's *I Dalarne,* Tegnér's *Frithjofs Saga* and Runeberg's *Fänrik Ståls Sägner.* In the next year May's *Swedish Grammar* was used, and in the sec-

ond semester weekly lectures were given on the history of Swedish literature from the beginning down to Tegnér's death. This has been repeated regularly since (except in 1903-1904), Poestion's *Lehrbuch der schwedischen Sprache* or Fort's *Grammar of Swedish* having been used in the grammatical work. An advanced course in Old Norse was given in 1901-1902, 1902-1903 and 1904-1905, in which the lays of the Elder Edda were read and interpreted. Finnur Jónsson's *Eddalieder* with Gering's *Vollständiges Wörterbuch zu den Liedern der Edda* were used. The number of students in Old Norse has ranged from two to eight and in Norwegian from five to fourteen, and in Swedish from three to five.

In 1902-1903 a class of five studied the following dramas of Henrik Ibsen: *Kongsemnerne, Brand, Peer Gynt, Samfundets Stötter* and *En Folkefiende.* This course was repeated in the second semester of 1905-1906, twice a week, with a class of thirteen. *Catilina, Fru Inger til Oestråt, Härmändene på Helgeland, Kongsemnerne* and *Brand* were read. During the second semester of the turrent year *Peer Gynt* has been read and interpreted and *Hedda Gabler* has been studied with referenae to its technique. There have been twenty-eight students in the class. In this course the development of Ibsen's art and his philosophy of life receives special attention. In the spring of 1902 a small class read the Laxdälasaga in Kålnud's edition, Copenhagen, 1889-1891. In 1905-1906 a beginner's class in Old Norse, twice a week, studied Sweet's Primer and Holthausens Lesebuch, *Trymskvidha, Hymiskvidha, Håkonarmål, Eiriksmal* and the *Lay of Angantyr* being read from the poetical texts.

In addition to the above courses there have been given in the past a one-hour lecture course in the History of Norwegian Literature (1903-1904) and a course in Advanced Norwegian, twice a week (1904-1905). During the current year the beginners courses in Norwegian and Old Norse have been given, a course of lectures on The Gods of Norse Mythology and one in Henrik Ibsen. These courses are at present offered every year, the first four hours, the last three as two-hour courses. The course in Norse Mythology will next year be an outline of the religious

belief of the Norsemen in pre-Christian times, with a study of the origin and transmission of the principal myths. In addition there are offered in 1906-1907 the following three courses: 1, Advanced Norwegian Literature. The following will be studied: Holberg's *Gert Westphaler,* Welhaven's *Norges Dämring,* Björnson's *Arne,* Ibsen's *Kongsemnerne,* Lie's *Trold* and Garborg's *I Helheim*; 2, Survey in lectures of Swedish Literature from the earliest times down to the present time, one hour a week; 3, Teutonic Gramar, based on Streitberg's *Urgermanische Grammatik.* second semester, twice a week. In the last course special attention will be given in the earlier part of the work to the linguistic forms of the earliest Runic Inscriptions.

The Scandinavian departmental library numbers about 1700 volumes, representing the whole field of Scandinavian language and literature. An effort has been made so far to make the library as nearly complete as possible for the study of Old Norse language and literature, Norse mythology and, in the modern period, Ibsen, Björnson and Tegnér. Eighteen of the principal Scandinavian periodical publications in the field of language, literature, history and general antiquities, some of them in complete files, may be found in the library. There is a Scandinavian club in the University, bearing the name Edda, organized in February, 1901, and which numbers a membership of Seventy. It holds tri-weekly meetings, at which papers or reports in English or a Scandinavian language are given on topics connected with the language, literature or early history of the northern countries. Under its auspices public lectures have frequently been given either by some invited lecturer or by some member of the society. Scandinavian publications from Iowa University may be found listed in the Bibliography. I may mention here that an investigation on the Language of the *Thidreksaga* and a college edition of Tegnér's *Frithjofs Saga* are at present in course of preparation.

24. A course in Norwegian was given in the University of South Dakota in 1901-1902 by O. E. Hagen, Instructor in English. Since 1902 a Department of Scandinavian Languages and

Literatures has been in existence with Tollef B. Thompson as Professor. He has given instruction in Norwegian, Swedish and Old Norse. During 1905-1906 there were classes in the following subjects: 1, Norwegian grammar, for beginners, conversation, with the reading of easy selections; 2, study of Björnson's *Synnöve Solbakken* and Jonas Lie's *Den Fremsynte* with exercises in composition; 3, Brock og Seip's *Den norske og danske Literaturs Historie,* together with lectures in Norwegian on the Romantic movement; 4, Swedish grammar, with conversation and the reading of Tegnér's *Frithjofs Saga* and Runeberg's *Fänrik Ståls Sägner,* and 5, one in Old Norse based on Nygaard's *Formlaere* with Nygaard's *Udvalg of den norröne Literatur, förste Del,* as reader. In the third of these were studied especially Holberg, Oehlenschlaeger, Wergeland and Welhaven, and work of the class was further supplemented by a series of lectures on the political history of Norway, Sweden and Denmark. All these courses except a portion of the third are again given this year, and in addition one in Ibsen, Björnson, Garborg and Drachman, and one in Swedish literature. The library contains in all about 100 Scandinavian books, although the prospects seem to be that this will be materially increased in the near future.

25. When Daniel K. Dodge became Professor of English in the University of Illinois in 1892 he introduced both Old Icelandic and Old Danish into the plan of instruction of the Department of English. The heavy demands of he work in English however prevented Professor Dodge from giving either of those courses, however, and it was not until 1904 that the first class was formed in Scandinavian, namely in the literature of Norway and Denmark in the nineteenth century. No course is given during the current year in Scandinavian, but Professor Dodge conducts one in The Modern Drama which includes a study of Henrik Ibsen. Next year Professor G. E. Karsten, Head of the Department of Modern Languages and Literatures since 1906, will offer a course in Old Norse and it is the intention to provide, within the Department of Modern Languages, instruction in modern languages and the literatures of the Scandinavian countries.

There is a flourishing Scandinavian Club in the University, which undoubtedly will accomplish much toward the fostering of Scandinavian interests in the future. The club meets twice a month, when lectures are given on topics in language and literature or on Scandinavian music. A public program is rendered once a year, as, e. g., on the 6th of April, 1906. Professor Frederick L. Lawrence spoke at that time on Scandinavian music and eleven selections were rendered from Norwegian, Swedish and Danish composers.

26. In Princeton University Professor J. P. Hopkins has for several years conducted classes in Old Norse, but instruction is not offered in the modern Scandinavian languages. The library, however, contains a fairly complete collection of Norwegian Swedish and Danish literature.

27. During 1905-1906 Dr. Albert E. Egge, Professor of English in Washington State College, Pulman, Washington, instructed a class in Norwegian in that institution. The works studied were Olson's *Norwegian Grammar and Reader,* Björnson's *Synnöve Solbakken,* Anderson Pub. Co. edition, Chicago, and Ibsen's *Samfundets Stötter.* The library contains only a small number of works from Scandinavian literature. In addition to the English and Norwegian literature, Dr. Egge's interest lies especially in the field of English-Norse linguistic relations. He has published an article on *Norse Words in the Anglo-Saxon Chronicle* and one on Norse Influence of English. Of his dissertation on the same subject, which has not been published mention has been made above. A translation of Thrymeskvidha from the Elder Edda by Dr. Egge appeared in *The Dilletante,* Seattle, Washington, for June, 1901, pages 1-4.

28. A course in Old Norse has for several years been offered in the University of Kansas. Noreen's *Altnordische Grammatik,* Brenner's *Handbuch* and Vigfusson and Powell's *Icelandic Reader* are used. The class, which meets three times a week during the second term, is conducted by W. H. Carruth, Professor of Germanic Languages and Literatures. Professor Carruth also lectures twice a week during the second term on Germanic Mythology. Courses in modern Norwegian and Swedish have not here-

tofore been given but are, I believe, to be introduced next year.

29. In the University of Ohio a course in Old Norse has been offered since 1905-1906; it is given only once a week however, Old Saxon being included in the work of the class. The course follows upon a full year course in Middle High German as a prerequisite, and is taught by Dr. George B. Viles, Assistant Professor of Germanic Languages and Literatures.

In the University of Missouri Old Norse has been offered since 1906 but the course has not yet actually been given.

30. It may finally be added that Scandinavian Department was established three years ago in Wittenberg College, Springfield, Ohio, a College which is conducted under the auspices of the General Synod of the Lutheran Church. Dr. J. J. Ness, since 1904, Professor of Latin, has this year taught the first class in Norwegian there. Olson's *Grammar and Reader* and the Chicago edition of Björnson's *Synnöve Solbakken* (John Anderson Publ. Co.) were used. This was followed by the reading of Ibsen's *Kongsemnerne* and Sommerfeldt's translation into Norwegian of *Njál's Saga.* In the reading of the latter an effort was made to point out the many stylistic peculiarities Björnson has in common with the writers of the sagas. Next year a course will be offered in Old Norse.

31. During the current year a course in Old Norse has also been introduced in the University of Cincinnati. An elementary course alternates with a more advanced one; in the former Holthausen's *Altisländisches Elementarbuch* and *Lesebuch* is used selections from the sagas are read. In the second course, Holthausen's *Elementarbuch* is continued and Jónsson's *Eddalieder* is studied with Gering's *Glossar.* Each course meets three hours a week during the first semester, and is taught by Dr. C. M. Lotspeich, Assistant Professor of German.

We are then at the end of our survey of Scandinavian studies. The intention was to offer a somewhat detailed account of the introduction of such studies at the various Colleges and to tell something of the progress of the work down to the present time. Our investigation has necessarily been almost limited to the formal study of the Scandinavian branches in the class room.

To a certain extent Scandinavian publications coming from the colleges treated have been included in the discussion, only however by the way of mention. In the Bibliography appended the aim has been to give a fairly complete list of publications so far as they have dealt with the languages or the literatures of the North. It has not been possible to include in the survey any account of the lectures and addresses on Scandinavian topics given at various times in the Universities and elsewhere throughout the country, nor of the papers of a more technical character, which have been read before the annual meetings of such bodies as the Modern Language Association of America, The American Dialect Society, The American Philological Association, The Pacific Coast Philological Society, the American Folk Lore Society, etc. Those among such lectures and papers which have been printed and come within the scope of the Bibliography will be found listed there.

Looking back over the field we may briefly summarize the growth of the study of Scandinavian as follows: The first course was offered in 1858, forty-nine years ago. As instruction in the Northern languages in this case, however, was only a temporary arrangement, the actual beginning may be said rather to date from the simultaneous introduction of Scandinavian courses of study in the University of Wisconsin in the West and Cornell University in the East in 1869.

In the following decade these were the only two giving instruction in Scandinavian languages or literature. In 1880 courses were introduced in Columbia University, and this was followed by eight other institutions during the next ten years, three in the East and five in the West. During the ninties ten more are added, while since 1900 the total number has been increased by ten. The Scandinavian languages had then been taught in one higher institution in 1860, three in 1870, four in 1880, twelve in 1890, twenty-two in 1900 and thirty-one in 1907. It should however be added that in two of these institutions such courses were later discontinued, New York University and Vanderbilt University; while in one other Old Norse is offered at the present time, the University of Missouri, though not yet actually

taught. Of the institutions to be included then as now offering such instruction ten are located in the East, sixteen in the Central States (the larger Northwest) and three on the Pacific Coast namely California, Leland Stanford, Jr., and Washington State College. It may also be noted that no southern university has permanently introduced Scandinavian languages into its curricula of courses, and only in one have they ever been taught. In general the eastern universities appear earliest, with however the Universities of Wisconsin and Minnesota in the West also being among the first; of the nine latest additions to the list seven are Middle Western colleges. The total number of courses actually given at different times, as near as it is possible to determine, has been as follows: In 1880 seven, 1890, twenty-seven, 1900 thirty-eight, 1907 sitxy-two. The total number of courses offered however at the present time is about 100. As to the extent to which each of the various Scandinavian languages or their literatures are studied the condition is found to be about as follows: Old Norse is offered in all except Nebraska, Wellesley and Washington State College; in the first of these it being taught only as part of a course in Old Germanic Dialets. The courses are of two weekly hours through the year generally and in the first year usually linquistic in character. The literary side of Old Norse study is specifically stressed in Harvard, Yale and Wisconsin and in the second year course also in Columbia and Iowa, while the linguistic side has always been emphasized at Chicago, Bryn Mawr, Western Reserve, Pennsylvania, Cornell and in the first year course in Iowa.

The texts used most have been Sweet's *Primer,* which has generally been followed by more detailed study of the grammar according to Kahle, Holthausen or Noreen. In the earlier years Vigfusson & Pouel, Nygaard, Möbius and Brenner (*Handbuch*) were frequently used. For the Prose Edda Wilken's edition and for the Poetic Edda Jónsson's edition have generally been used, through for the latter the editions of Hildebrand and Symon have also been made use of. The reading in the poetry has in a few cases included selections from the *Eddica Minora* oı the skaldic lays. In the study of the prose the

work has been practically limited to the Prose Edda, *Gunnlaugssaga, Laxdölsaga* and the *Njálssaga*; in this Harvard is however an exception. In most eastern institutions and in Chicago, Iowa, Nebraska and Western Reserve in the West lecture courses on Norse mythology have been given. As far as I am able to ascertain Old Swedish has yet been taught only in Minnesota University, although the subject is also offered in the University of Iowa. Old Danish has been offered in Illinois, Iowa, and Minnesota, but not yet taught.

Among the modern Scandinavian languages Norwegian has been most extensively studied, courses having been taught or are at present taught in nearly all, the most conspicuous exceptions being California, Michigan, Pennsylvania and Johns Hopkins. Swedish language is offered as yet in only about half of the institutions in our list. The following among others, do not at present offer any opportunity for the study of the language or literature of Sweden: Cornell, Johns Hopkins, Indiana, Michigan, Nebraska, Illinois, Kansas, California, and Leland Stanford; although three of these once offered a one-year course in the language. Danish language is taught only in Cornell though in connection with Norwegian (or Dano-Norwegian) it is taught in several other schools. Danish literature is taught in about half of the institutions, Danish and Norwegian literature being in many cases given together as in Wisconsin, Cornell, Columbia, Illinois, Harvard, and South Dakota. In Wisconsin and North Dakota Norwegian and Swedish literature have sometimes been given in one course.

In the field of Scandinavian literature the works of Björnson and Ibsen have been studied far more extensively than those of any other writers. At the present time every institution in the list offers some work in Ibsen, even those that do not give instruction in the language. In these latter, as Nebraska, Western Reserve and Wellesley, Ibsen is read only in translation (in Nebraska in German, the other two in English). A somewhat similar course is also at the present time being given in Illinois, Chicago and Iowa; in the latter two Ibsen being in other classes studied also in the original. In Swedish literature the favorite writers have been

Tegnér, Runeberg, Strinberg and Selma Lagerlöf; as far as I know no first year course has ever been given in Swedish which has not included the reading of Tegnér's *Frithjof's Saga.* In some cases lecture courses on Swedish literature have been given, either in the nature of a survey of the whole field or dealing specially with the XIXth century. The work in Danish literature has dealt very largely with Holberg and Oehlenschlaeger. In the literature of Norway the works of Wergeland, Welhaven, Lie, and Kielland have also frequently been studied, and to some slight extent in recent years Arne Garborg and the *landsmaal* writers.

Of the total number of thirty-two colleges in our list, Scandinavian departments have been established in six: Wisconsin (1869), Minnesota (1883), Norh Dakota (1891), Iowa (1900), South Dakota (1902) and Wittenberg (1904). In three others the Scandinavian languages appears in the title of the instructor having that work in charge, namely Chicago, Cornell and California. In the first of these steps were taken in the nineties which seemed to point to the establishment of a Scandinavian Department, something that has not yet been realized, however, In the second there was once a Department of North European Languages (including Scandinavian languages and German), in which considerable prominence was given to the Scandinavian branches, the title being later, however, discontinued. In California a movement was inaugurated some years ago by the Scandinavians of the State, which had for its object the establishment of a Department of Scandinavian Languages and Literatures in the State University of California; but it was afterwards temporarily given up. It is to be hoped that the Board of Regents of this growing and prosperous University will be able to encourage such a step in the near future. I also learn that plans are making for the erection of such a department in several of the other universities where some branch of Scandinavian languages and literature is now being taught.

Our survey has been confined to definite limits and can therefore not give us any adequate idea of the real extent to which Scandinavian studies are being

pursued in this country. There are a considerable number of Scandinavian colleges especially in the Middle West where Norwegian, Swedish or Danish, acording to the nationality represented by the school, is a major course in the curriculum of the work of the school. Among these colleges are: *Augustana College,* Rock Island, Ill. (Swedish), *Luther College,* Decorah, Iowa (Norwegian), *St. Olaf College,* Northfield, Minnesota (Norwegian), *Bethany College,* Linsborg, Kansas (Swedish), *Gustavus Adolphus College,* St. Peter, Minnesota (Swedish), *Trinity College,* Blair, Nebraska (Danish), *Grand View College,* Des Moines, Iowa (Danish), *Grand Forks College,* Grand Forks, No. Dak. (Norwegian), *Upsala College,* New Orange, New Jersey (Swedish), *Minnesota College,* Minneapolis, Minn. (Swedish), *Northwestern College,* Fergus Falls, Minn. (Swedish), *Concordia College,* Moorhead, Minn. (Norwegian), *Park Region Lutheran College,* Fergus Falls, Minn. (Norwegian), *Augustana College,* Canton, South Dakota (Norwegian). And in addition to these there are many Danish, Norwegian, and Swedish Academies and Seminaries conducted in connection with the various Scandinavian church denominations, and in which instruction is likewise offered in the mother tongue.

The publicational activity of teachers of Scandinavian languages and others actively interested in the field was in the early years very largely directed toward translating from the Scandinavian language, into English the works of Scandinavian writers. Thus our Bibliography will show that from the beginning down to 1883 not less than thirty-two such works were translated, representing especially Björnson, Lie, Bremer, Carlén, Tegnér, Rydberg, and Topelius. Among the other works translated were also others dealing with Norse Mythology and the history of Norwegian literature. In more recent years there have appeared contributions on the various periods of the four northern languages and their literatures.

Although a far larger number of works have been published on Old Norse and on Modern Norwegian literature than on any other portion of the field. A very considerable proportion of the latter have dealt with the dramas of Henrik Ibsen.

The lack of suitable grammars and annotated texts has always been a great drawback in the work in Scandinavian languages. This has been slightly remedied in recent years by the publication of Groth's *Dano-Norwegian Grammar* in 1894 and Olson's *Norwegian Grammar and Reader* in 1898. Already in 1889 a *Norwegian Grammar* by M. Smith and H. Horneman (62 pages), Kristiana, had been published and in 1892 Sargent published from the Oxford press a *Grammar of the Dano-Norwegian Language.* These are quite serviceable, especially the first two, but there is yet room for improvement. When in 1905 th John Anderson Publ. Co., Chicago, issued my edition of Björnson's *Synnöve Solbakken* I called attention to the fact that that was the first American edition of a Norwegian text for college use. And for twenty years Norwegian had been taught in many of our colleges! There is down to this time no edition of a Danish or a Swedish text, equipped with notes and vocabulary and suitable for class use. The teachers of these languages are obliged even now to use the often badly printed American reprints of Scandinavian works or the rather expensive European editions, neither being of course suitable for the purpose. We are now promised an annotated edition of Ibsen's *Brand,* also from the press of the John Anderson Publishing Co., Chicago, to be issued in the autumn, the edition being prepared by Professor J. E. Olson. An annotated edition by myself of Tegnér's *Frithjofs Saga* is also announced for the fall by The Engberg-Holmberg Co., of Chicago, and a *Swedish Grammar* by Professor John S. Carlson has just been issued I am informed.

But his will satisfy only the merest fraction of the many long and painfully felt wants of the teacher and the student of Norwegian, Swedish and Danish. We need suitable editions of every one of Ibsen's works first of all of *Kongsenmerne, Peer Gynt,* the social dramas, *Rosmersholm* and *Hedda Gabler.* Of Björnson's works only *Synnöve Solbakken* has so far been edited, as mentioned above. There should be similar editions available also of *Arne, En Glad Gut, Nye Fortällinger* and *Paa Guds Veie,* and among the

dramas especially *En Fallit, Over Aevne,* both parts, and of *Paul Lange og Tora Parsberg;* and also one of Björnson's *Poems.* Of Kielland's works it would be especially desirable to have such editions of *Novelletter, Skipper Worse* and *Garman og Worse,* and of Jonas Lie's at least *Den Fremsynte, Fortällinger og Skildringer Fra Norge* and one or two of his later stories. An edition of Garborg's *Haugtussa* and *I Helheim,* accompanied by an introduction dealing with the grammatical characteristics of the *Landsmaal,* is needed. A course in Danish would naturally include the reading of one or two shorter stories from current Danish literature and one work by Oehlenschlaeger, perhaps *Hakon Jarl* or *Axel og Valborg,* besides one of Holbergs Comedies as *Erasmus Montanus* or *Gert Westphaler*; these at least should be available in editions with vocabulary and notes. Hertz, Hauch, and J. L. Heiberg should be represented by at least one work each.

There is so much in Swedish literature which ought to be made accessable to the student in properly prepared editions that it is difficult to specify. It is to be hoped that some enterprising publisher will at an early date offer us an edition, with vocabulary, of Runeberg's great national epic, *Fänrik Ståls Sägner,* a work which is read in American schools wherever Swedish is studied, and a work which contains some of the most beautiful poetry in all modern literature. The comedy *Kan Ej* is also excellently adapted to reading in a first course in Swedish. And if we had similar editions of a few of August Strinberg's dramatic works, Selma Lagerlöf's *I Dalarne* (Part I of *Jerusalem*) and *Drottingar i Kungahälla,* and a volume of selections from Swedish poetry we would be in condition to accomplish better results also in Swedish than has been possible in the past. But to this it seems to me should be added an edition, possibly without vocabulary, of Tegner's addresses and one of selections from the lyrics of C. L. Bellman (the Swedish Anacreon), as *Fredman's Epistler.* For the study of this greatest of Sweden's lyricists American students who read German readily, will have invaluable help in Felix Nied-

ner's recent work on the poet, *Carl Michael Bellman,* Berlin, 1905.

Finally we need an English Grammar of Old Norse, for Sweet's *Primer of Icelandic* is too brief and does not meet the present requirements of class work in Old Norse in America. There should also be an annotated text edition of one of the Icelandic sagas, perhaps preferably *Gunnlaugs Saga* or an abridged form of the *Njáls Saga,* as also of the lays of the *Elder Edda;* [1] and for the work in Old Swedish a brief *Grammar* with *Reader* of selections from the Old Swedish Laws, and perhaps a portion of *Um Styrilse Konunga och Höfdinga* to represent the best Swedish prose of the fourteenth century. When we shall have attained to all these things the study of the philology and the literature of the Northern countries will be in a fair way to occupying the position that it ought to occupy in our higher institutions of learning.

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The following abbreviations are used:

A J P. The American Journal of Philology.
P M L A. Publications of the Modern Language Association.
M L N. Modern Language Notes.
J G P. The Journal of Germanic Philology.
J E G P. The Journal of English and Germanic Philology.
Mod Phil. Modern Philology.
Arkiv. Arkiv för nordisk Filologi.
D N. Dialect Notes.
L W B L. The Library of World's Best Literature.
H M & Co. Houghton, Mifflin & Co.

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CONTENTS

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THE DIVISIONS IN THE PLAYS OF PLAUTUS AND TERENCE

I

The plays of Plautus, as they appear in the manuscripts, are rigidly divided into five acts each, and each act is divided into one or more scenes. It is not known just when this division was made, and one purpose of this paper is to show that the traditional division was not made by Plautus. Such a division is undeniably useful from the modern point of view for the breaks in the play are utilized by scene-shifters, but in the time of Plautus the play had to be presented as a continuous whole[1] for otherwise the spectators would think that the play had come to an end and would leave the theatre. Plautus however did make certain divisions in his plays, and I shall endeavor to locate the division points according to criteria which will be shown to exist in the plays themselves.

There are many reasons for believing that the traditional division into acts and scenes was not made by Plautus. If these reasons are valid we ought to reject this division, and then endeavor to see where the original divisions existed; if we conclude that it was necessary for the plays to have some sort of dividing points. We may first consider the division into scenes. Various arguments have been advanced against the traditional division, chief among which are the statement by Leo[2] that it is a nuisance to the reader, and that by West[3] that it is merely a device to show the entrance and exit of actors. West has adduced no proof in support of his position and so it may be well to examine this subject in some detail. In the first place we have no reason to believe that Plautus himself made a division into scenes, because no such division exists in Greek comedy either Old or New, and therefore Plautus had no model to follow in this respect. He however recognized the necessity of

[1] Wessner, Donatus, praef. Eun. p. 266.
[2] Plaut. Forsch. p. 13, n. 3.
[3] Terence, And. and Heaut. p. XXVI.

providing some means to indicate the entrance and exit of actors, and so he naturally chose the same means which Menander and Aristophanes had used before him; that is, the employment of statements by the actors themselves to indicate departure from or entrance onto the stage. At these places in the play we now have the division into scenes which is nothing more than a list of the names of those characters who are about to participate in the action. These lists are noticeably incorrect for they not only frequently omit the names of characters who were on the stage, but also they do not consistently occur where we have reason to expect them.[4] The statements made by the actors are such as these: to indicate departure, *ibo intro* or *eo ad* forum; to indicate entrance, *eccum video* or *fores crepuerunt*. Since, then, there is no reason to believe that Plautus knew anything about scene-division, and since the text contains statements which are sufficient to show the entrance and exit of actors, we appear to be justified in rejecting the traditional division into scenes.

There now remains for consideration the division into acts. As the plays exist in the manuscripts they each have five acts, and the natural assumption is that at each of these divisions the stage is vacant, the plot has reached a decisive point in its development, and there is general preparation for the next act. Passing by the suspicion that such regularity of division is somewhat alarming in a production naturally so free and untrammeled as was early Latin comedy, we find upon examining the different act ends that the three assumptions above mentioned have no basis in fact. There are many divisions made when the stage is not vacant, and, in addition, there are many breaks which do not coincide with breaks incident to the development of the plot. A further reason for suspecting a formal quinquepartite division is the fact that no such division existed in Greek comedy. We are therefore justified in rejecting the traditional act-division also.

Was it necessary for Plautus to make any sort of division when writing his plays? The structure of a play which has any plot at all requires at least three parts: (1) the development of the situation; (2) the living under the situation; (3)

[4] cf. Rudens 688-885.

the resolution of the difficulties which have arisen. These divisions should be marked off from each other with at least a fair degree of clearness. If we add a prologue and an epilogue, we arrive at a five-part division, but parts are not necessarily identical with acts. We find in Aristophanes great freedom in the number of the episodes which occur after the prologue, and the number of divisions in one of his comedies may even go as high as eight. We may therefore conclude that a comedy contained as many divisions as were occasioned by the necessities of the situation which developed in the construction of the play.

In order to discuss intelligently the divisions in the plays of Plautus, we must endeavor to formulate for ourselves the influences under which he wrote. One of the most potent of these influences was Greek comedy.

In the plays of Aristophanes there are three main parts: prologue, episodes, and exodus; in addition the plays may have a *parodos* and a *parabasis*. The prologue may be regarded as a complete whole, but each episode forms a division by itself with choral songs marking them off, and there may be from four to six of these episodes. Regarding the exodus as a division, we may have eight divisions separated from each other by choral songs. Other signs apart from the chorus indicate such separation. At the times when the chorus absorbed the attention of the audience, e. g. in the *parodos* and *parabasis*, the actors left the stage, and so, disregarding the chorus, there was no one left to occupy the stage. Vacant stage thus assumes great importance as a criterion for the indication of a break between divisions, and, as we have seen, the actors usually announce their departure definitely, and so we have little difficulty in ascertaining when the stage was empty. Furthermore, the identity of the character who was to open the succeeding episode was not revealed until he started to speak. We have thus, independently of the choral song, three criteria to indicate a division: (1) express statements by the actors that they are about to leave the stage; (2) vacant stage; (3) no clue given as to the identity of the oncoming actor. Of these three criteria, vacant stage was noticed by Donatus, but the other two seem to have escaped the notice of commentators.

By the time of Menander the chorus had so far declined in importance that it no longer took an essential part in the play. The Aphroditopolis papyrus has shown that the chorus was used solely to occupy, by some sort of entertainment, an otherwise vacant stage. A break in the action of the play was essential, and this break was filled in by a very ordinary sort of performance, as that of the drunken youths in the *Periceiromene*. Thus the difference between the chorus of Aristophanes and that of Menander is that the former made the chorus an active participant in the economy of the play, while the latter used it merely as a source of entertainment. This decline in importance of the chorus is a significant fact in connection with the present discussion. If the chorus, in the space of a century, could so fall from the position which it enjoyed during the height of Attic comedy, it is certainly reasonable to infer that, when comedy started in Rome under the hand of Plautus, the chorus ceased altogether to exist.[5] In fact Euanthius[6] and Donatus[7] both express doubt as to where the proper places for the chorus are. I believe that all doubt on the question as to whether Plautus used a chorus or not can be resolved by the statement of Donatus, *vult poeta noster omnes quinque actus velut unum fieri.* It is true that this statement is made concerning Terence but it is reasonable to believe that its force applies as well to Plautus. If the poet wished the play to be performed with no intermission between acts, because the spectators might think that the play had come to an end and so would leave the theatre, it is not reasonable to infer the existence of a chorus, for a chorus would bring about precisely the ends which the poet wished to avoid. The same argument applies to the inference that there was music between the acts. The problem now before us is to determine whether the criteria which have been found to apply to Aristophanes and Menander, will have equal force for Plautus.

Of the criteria mentioned, vacant stage is the most important, for it is apparent that when no one is on the stage nothing can happen. Conversely, if characters remain on the stage there can be no division, for the action must be regarded as continu-

[5] Adverse to this view. see Flickinger, Class. Phil. VII, I. Cf. also Leo, Hermes XLVI, 2. p. 292. [6] Wessner, op. cit. p. 18. [7] Wessner, op. cit. praef. Adel. p. 4, praef. And. p. 38.

ous. But there are certain difficulties in the way of being always certain that the stage is vacant and these difficulties have given rise to mistakes on the part of commentators. Characters have remained on the stage as mutes and have been supposed not to be there, as *Rudens* 688-885, where Palaestra and Ampelisca stay *in ara* and leave without speaking. Then there is such a question as arises at *Asinaria* 126: Libanus announces his departure and leaves at 117; Demaenetus similarly leaves at 126; there is vacant stage, and no clue is given as to who will enter. Should a division be indicated so soon after the beginning of the play? It may be possible that there is a variation in the kinds, so to speak, of vacant stage. Certain occasions of vacant stage undeniably indicate divisions in the play and other occasions do not; yet at all these points the stage is empty. A solution of this difficulty may lie in assuming a different length of wait for these two classes of vacant stage. If a break in the action is demanded because the plot has attained a certain point in its development, the wait will be just long enough to be apparent to the audience. At these times we mark a division point. If the stage appears vacant to us as we read, but no division is demanded by the development of the plot, we must assume that this occasion of vacant stage was almost non-existent in time because the oncoming actor closely followed the outgoing one. It would not be justifiable to indicate a division point at these places.

Certain other considerations will also assist us in determining when the stage may properly be termed vacant. One of these considerations is that the range of the third criterion, viz. no clue being given as to the identity of the oncoming actor, may be expanded to include that portion of the play which immediately precedes the point at issue. A good example of this point is to be found in the *Trinummus*. At 614 Callicles says, *ibo ad meum castigatorem atque ab eo consilium petam,* and then leaves the stage to carry out his announced intention. At 728, the stage is apparently empty for Lysiteles has departed at 716, Stasimus announces his departure at 727, and there is no immediate sign of entrance. But Callicles enters with his *castigator,* Megaronides, and they converse on the question of the dowry which has been troubling Callicles. It is ap-

parent that 728 cannot be considered as a division-point because the succeeding subject-matter is closely linked to that which was being discussed at the last appearance of Callicles, and his remark just quoted must be considered as showing that he was about to re-enter the stage and so it is a clue as to his reappearance.

A second consideration may, for want of a better single name, be termed *insidiae*. There are numerous occasions when an actor retires to some secret place on the stage, in order that he may overhear a conversation. This device is also common in the modern drama, as any one will recall. Apparently three places on the Roman stage were employed for this purpose: *angiportus,* or alley-way between the houses;[8] *ara,* the actor either concealing himself behind it, or else grasping it for protection; and *ianua* or *ostium* where he hid behind a pillar. We find conventional phrases which are used to indicate such withdrawal, as *concede huc;* we need not necessarily believe that the actor had to be entirely hidden, because the audience must be kept aware of the fact that he was on the stage. If, then, an actor has retired to the *insidiae,* the stage cannot be termed vacant even if there are times when no other actor is in view. The whole point can well be summed up by referring to *Miles* 595. Here there is an undoubted division for all the criteria are in evidence. Then Palaestrio appears and looks about *ne uspiam insidiae sient,* so that they may safely converse.

Leo[9] deals with the monologue as a criterion to indicate the ancient divisions. Monologues may accompany a division but a division-point does not necessarily exist wherever there are monologues. No generalization as to the value of this criterion can be made, but a close comparison of the results obtained by Leo with those which are obtained by the application of our three criteria to the plays will show that the monologue is not an unfailing criterion.

It may now be profitable to apply our criteria to the plays. For present purposes the prologues will be disregarded.

AMPHITRUO. The division-points according to our criteria occur at 550, 860, and 1052, thus forming four divisions. Leo

[8] Asin. 741.

[9] Der Monolog im Drama, pp. 49-62 for Plautus.

arrived at practically the same results but he included one more section, viz. 860-983, thus finding five divisions. Against this conclusion is the statement of Jupiter in 976, *Nunc tu, divine Sosia, huc fac adsies.* This command serves as an announcement of the entrance of Mercury, and hence violates the criterion that no clue as to the identity of the oncoming actor be given. Our divisions correspond with the acts indicated in the MSS., except that we do not allow a division-point at 1008 which is the end of Act III. Mercury at 1005 announces the entrance of Amphitruo with the words *eccum Amphitruonem; advenit.* This announcement of entrance violates the same criterion as that just mentioned, and so 1008 cannot be a division point. One might contend that a division-point does not exist at 1052 because Amphitruo was struck by Jupiter just before leaving the stage, fell down apparently dead, and so vacant stage could not be said really to exist as Amphitruo was still in sight. Strictly speaking, this contention would hold, but as a matter of fact Amphitruo was for the moment non-existent on account of the blow, and, for dramatic purposes, the stage was empty. This occurrence is unique among the plays of Plautus, and does not come under the head of *insidiae* for Amphitruo was not feigning unconsciousness nor had he any reason so to do.

ASINARIA. The division points in this play are at 248, 503, 544, 745, and 827, thus making six divisions. Leo would mark a division at 126, does not mention 544, and finally indicates a division point at 809 rather than at 827. These variations are all worthy of comment. The question of the division point at 126 is at best a dubious one, as was said above. The criterion of no clue as to the identity of the oncoming actor is of particular service at this point. The difficulty should be cleared up if it can be shown that the entrance of Argyrippus has been announced, for if it has been announced no division-point can be made at 126. The following lines may be noted: 74-5, *nam hodie me oravit Argyrippus filius uti sibi amanti facerem argenti copiam;* 116; *apud Archibulum ego ero argentarium;* 126, *manebo apud argentarium.* These lines are all spoken by Demaenetus and show clearly that his purpose in leaving the stage is to secure for his son Argyrippus a sum of money. Argyrippus has not yet appeared

on the stage, but when he comes on at 127 he delivers an indignant monologue against Cleareta, whose entrance is announced by the words *eccam inlecebra exit.* I believe that the lines quoted serve as an announcement of entrance which is clear enough to forbid a division at 126, and in addition, the development of the plot does not allow a division point until 248.

Leo would mark a division at 503 but not at 544. To be sure, forty-one lines is rather a small number for a division, though not a prohibitively small number. The evidence given by the criteria must decide the difficulty. We have first the departure of Philaenium at the command of Cleareta, *intro abi,* and that she did depart is shown by 585, *Philaenium estne haec quae intus exit atque una Argyrippus?* No express announcement of the departure of Cleareta is made, but she probably left with Philaenium as she does not appear again during the play. There is no announcement of the entrance of Libanus and Leonida and there is vacant stage. Leo probably did not mark a division on account of the absence of monologues, but this is not an invariable criterion. The division is of importance, because in it Cleareta forbids Philaenium to have anything more to do with Argyrippus. For these reasons I indicate a division-point at 544. There are two difficulties connected with the question as to whether there should be a division-point at 809 or at 827. In the first place, as Scaliger has noted, the text is undoubtedly corrupt; secondly, the conversation before and after 809 is practically continuous. Our criteria show a division at 827 and consequently there can hardly be one at 809 as eighteen lines is too small a number for a section. There are a number of instances where a break occurs in the manuscripts with the same characters on either side of it.[10] Occasionally these breaks coincide with original division points, but a further examination must be made before a general rule can be formulated.

AULULARIA. We find division points at 119, 279, 370, 586, and 681, thus making six divisions. Leo refuses to allow a division-point at 586 and one might think that he regards 370-807 as one division. Against his conclusion is the fact that all

[10] Aul. 78. Bacch. 169, 385, 572, Cist. 630, Curc. 462, Merc. 543, 691, 802, Mil. 1394, Persa 52, 250, Pseud. 573a, Sti. 672.

the criteria, together with monologues, are in evidence at this point: Megadorus announces departure at 579, *eo lavatum;* Euclio departs at 586 with the words *ibo ad te;* there is vacant stage and no clue is given as to the identity of the oncoming actor.

In this play our criteria render a service towards the rehabilitation of the text. At 363, according to the manuscripts, Pythodicus makes his sole appearance. The whole scene has been carefully discussed by Goetz[11] with the conclusion that, owing to the process of *retractatio,* the name Strobilus has in some unknown manner been changed to Pythodicus. Goetz admits that certain solution is attended with great difficulty. I believe that the name Pythodicus should be changed to Strobilus for the following reasons: Strobilus does not announce his departure while departure is provided for Staphyla, Congrio, the cooks, and others by the words of Strobilus in 362, *duc istos intro,* and so it would seem that Plautus had intended that Strobilus should remain on the stage; no new entrance is announced; the speech in 363-70 harmonizes with the words of Strobilus in 351-2; and finally, with a division point at 370, the division comes to an end with the usual monologue, and in no other instance in Plautus is such a final monologue spoken by any other than one of the actors who has recently been on the stage. The introduction of a new character in such a situation is unparalleled. For these reasons, in addition to the other possible reasons which are mentioned by Goetz, I believe that the speech in 363-70 must be assigned to Strobilus.

BACCHIDES. The division points are at 108, 367, 525, 572, 924, and 1075, thus making seven divisions. Leo includes 169, though in a note he admits some doubt as to whether it is really a division point, and says nothing about 572. It is true that the departure of both Pistoclerus and Lydus is indicated at 169 by the words *sequere hac me ac tace,* and that no clue as to the coming of Chrysalus is given. Our criteria would seem to indicate a break were it not for the words of Pistoclerus, which show that he saw Chrysalus coming before he had left the stage, and so, *vadatum amore,*[12] he had remained on the

[11] praef. Aul. p. VIII.

[12] qui abire hinc nullo pacto possim, si velim; ita me vadatum amore vinctumque attines, 180-1.

stage in silence until Chrysalus had finished his opening speech. This is the second of the instances referred to above, in connection with the *Asinaria,* and we may anticipate somewhat so that the present point may be perfectly clear. At *Asinaria* 809 no division should be made because the apparent break served only to separate two successive appearances of the same characters whose conversation should have been continuous. At *Cistellaria* 630 and at *Curculio* 461 real divisions occur which separate similar appearances but in both of these cases there are monologues—in the former, that of Melaenis, in the latter, that of the choragus. In the *Mercator* we find three places, 543, 691, 802, where no real division exists but monologues are spoken which separate two successive appearances of the same character. We thus seem to be justified in formulating a general rule: when we have two successive appearances of the same character which are separated by a monologue spoken by a character who remains on the stage, no real division-point exists either immediately before or after the monologue, unless departure is expressly announced. This rule is not violated at *Cistellaria* 630 because Melaenis leaves the stage.

With regard to 572 Leo states "ohne Pause anzuschliessen ist 572." Notwithstanding this statement our criteria point to a division here. The departure of both Pistoclerus and Mnesilochus is indicated at 572, there is vacant stage, and no clue is given as to the identity of the oncoming parasite who opens with a monologue. The principle enunciated in the preceding paragraph is not violated here because the poet has taken express care to show that Pistoclerus had left the stage.

The question as to whether a division-point exists at 924, as Leo intimates, presents certain difficulties. Chrysalus retires at 912 only to reappear at 924, when he begins a long monologue. There is no sign of departure for Nicobulus and in 978 Chrysalus says *sed Priamum astantem eccum ante portam video,* but the question of Nicobulus in 979, *quoianam vox prope me sonat?* would seem to indicate that he had just entered the stage. Our criteria are not so clear at this point as they usually are, but recourse to the development of the plot shows the possibility of a division: Chrysalus merely must get the letter from the son of Nicobulus, and this fact accounts for his short absence; his

monologue in mythological fashion informs the audience of the progress of his schemes; the delivery of the letter to Nicobulus might well start a new division which would be opened by the monologue of Chrysalus. Opposed to this view is the principle enunciated above, for two successive appearances of Nicobulus are separated by the monologue of Chrysalus, and he remains on the stage. The point cannot be settled with absolute certainty, but the probabilities are that a division-point should be indicated at 924 on account of the fact that the development of the plot requires a division-point here, and also because the general tone of Chrysalus' monologue shows that he feels the necessity of acquainting the audience with the progress of his schemes; this fact would properly open a new division.

A division-point might be imagined at 384, but Lydus probably merely retired to one side of the stage so as not to interfere with the monologue of Mnesilochus. There he met Philoxenus and together they came on at the signal, *sed eccos video incedere patrem sodalis et magistrum.* One might postulate a break just after 520 but stage cannot be vacant for Pistoclerus could not have left before Mnesilochus came on.

CAPTIVI. In this play we find for the first time an exact correspondence between the act divisions as they appear in the manuscripts and the divisions established by our criteria at 194, 460, 767, 921. Leo however indicates only four divisions, as he would terminate the first at 460. He makes no comment on this decision. I think it certain that a division-point occurs at 194, as all the criteria are in evidence with the possible exception of the monologues. It has already been shown that we do not always find all of the criteria in active operation, and also that monologues alone are not sufficient evidence upon which to establish a division-point.

In this play we notice certain speeches which call for detailed attention, those at 497, 515, and 908. The last speech has been discussed by Prescott[18] with the conclusion that it gives to Ergasilus, who has just spoken, time to change his rôle. Leo says, "der Monolog des puer ist neutral." He also compares the parasite's monologue in 461 and suggests that the two monologues of the parasite, like that of the choragus in the Curculio,

[18] Harv. Stud. XXI, p. 38.

take the place of a XOPOY. With regard to the present discussion, it may be noted that the three speeches all show the possible conclusion that division-points should be indicated just before they severally begin. However we may add that, while some of the criteria are present, we are not justified in indicating divisions for these speeches are explanatory of action which has occurred off the stage, and hence division-points cannot be said to exist at these places. The question as to possible changes of rôle does not lie within the compass of this paper.

CASINA. In this play the division points are at 143, 514, 758, and 954, with exact correspondence to the tradition act-divisions, and also to those marked by Leo.

CISTELLARIA. This play cannot be satisfactorily discussed on account of the existence of numerous lacunae and fragments. The division-points are at 148, 202, 630, and 652. Leo intimates that there may be a division-point at 304, but I believe that this possibility ought to be ignored because the following fragments render it too difficult a matter to decide. The speech of Auxilium, 148-202, presents a situation which has not been encountered thus far. It is really the prologue to the play, and yet it does not come at the beginning. We have been disregarding the vacant stage which usually exists at the end of the prologue, and for that reason we have one division-point here (148) that really ought not to be counted, but we are forced to allow it because the prologue is not in its usual place and we have no means, except violent transposition, of restoring it. At 630 a situation occurs similar to that of *Asinaria* 809, namely that the same character speaks both before and after the break. In all probability the break was very short, as is indicated by the words *rem elocuta sum tibi omnem,* and just enough time was allowed for Melaenis to disappear and to reappear with Selenium. With regard to 652 Leo states, "652 kann unmittelbar anschliessen." But this is not the case, for all of our criteria, with the single exception of the monologue, show a division-point at this place. The departure of Alcesimarchus with Selenium is shown by the words *abiit, apstulit mulierem,* and the departure of Melaenis by the words *ibo, persequar iam illum intro;* there is vacant stage; and no clue is given as to the identity of the oncoming actors. The absence of monologues is not a suffi-

cient reason why a division point should not be indicated at this place. One might imagine a division point at 773, but this cannot be, for Lampadio did not leave the stage before Demipho appeared.

CURCULIO. The divisions of this play correspond exactly with the traditional act-divisions and are 215, 370, 461, and 590. Leo however does not allow a division-point at 590. All of our criteria indicate it for Cappadox departs at 588 and Therapontigonus at 590; there is vacant stage; no clue as to the identity of the oncoming Curculio is given; and in addition we find short monologues both before and after the break. The speech of the choragus, 462-86, has aroused some comment. Leo calls it a "richtiges Intermezzo" and it might be taken as giving an opportunity for change of rôle.[14] For our purposes, however, it may be considered as serving the same end as the other speeches mentioned in connection with *Asinaria* 809, viz. to separate two successive appearances of the same set of actors. The existence of such speeches as these strengthens our hypothesis that Plautus used no chorus because these speeches admirably fill in an otherwise awkward pause. Furthermore, they show that the play was to be presented as a fairly continuous whole, because such pains are taken to occupy the stage during a wait caused by the disappearance and reappearance of the same set of actors.

EPIDICUS. Division-points exist at 165, 319, 381, and 606. Leo has the same results. It might appear at first sight that there is a division-point at 525 but Periphanes remains on the stage as is indicated by the word *peregre* of 533. There is a possibility also at 665, because Epidicus announces his departure, *abeo intro*, and we have no clue as to who will next appear. Leo states that no division point is to be found here and I am inclined to agree because there is no monologue at the entrance of Periphanes and Apoecides, and the general tone of Epidicus' remarks, 675-8, does not indicate that he had just entered the stage.

MENAECHMI. We find division-points at 225, 445, 558, 700, and 965. Leo says, "fünf, nicht sechs oder sieben, denn sowohl V. 558 als 1049 geht das Spiel weiter;" in other words, neither

[14] cf. Prescott, op. cit. p. 26, n. 3.

558 nor 1049 are division-points. 1049 is certainly a division-point for the statement of Messenio in 1038, *hic me mane,* is equivalent to an announcement of entrance and hence there is no break at 1049. With regard to 558 I am also unable to agree with Leo. The *ancilla* departs at 548 as is shown by the words of Menaechmus II in 550,[15] and he himself departs at 558. No clue is given as to the identity of the oncoming actors, and the stage is vacant. In addition to these reasons there is a monologue to close the division and the plot demands a break at this place.

The new divisions correspond with the traditional acts except that we indicate a break at 965. This break is demanded by the announced departure of the three characters, vacant stage, no clue as to the identity of the oncoming Messenio, and the monologue by Menaechmus which closes the division and the one by Messenio which opens the next division; the development of the plot also necessitates this break, for, after the departure of the old man and the doctor, the seizure of Menaechmus and his rescue by Messenio fittingly begin the scene introductory to the recognition of the two Menaechmi.

MERCATOR. Our division-points occur at 224, 498, 587, 666, and 829, and the same results are found by Leo. He puts together 543, 691, and 802 with the intimation that they do not mark divisions, but he adduces no proof for his statement. In the absence of his proof it may be well to examine the three places. At 543 Demipho begins a monologue which separates the two appearances of Lysimachus; at 691 Lysimachus has a monologue which separates the appearances of Dorippa; at 789 Lysimachus' monologue performs the same service for Syra. We have already anticipated the treatment of this point in connection with the *Bacchides.* Suffice it to say here that the first character leaves the stage to fulfill his part in the economy of the play, and the monologue is spoken in order to fill up the pause which would otherwise result.

MILES GLORIOSUS. Our division points occur at 78, 595, 946, and 1393, in correspondence with the traditional act-divisions. Leo indicates but three parts "nach dem Vorspiel, Einschnitte sind 595 und 946 (nicht 1394)." Presumably he would mark

[15] abiit, operuit fores.

a division at 78, since the speech of Palaestrio which follows is really the prologue as is the speech of *Auxilium* in the *Cistellaria*. The few lines just preceding 1394 (1378-93) have been discussed by Prescott[16] with the conclusion that the *puer* speech was written for the purpose of allowing the *miles* to retire into his house preparatory to his reappearance in the next division. This in itself is proof enough that a division-point exists at 1393, for there the *puer* departs. We may recall the principle enunciated in connection with the *Bacchides*. Since the *puer* speech separates the two appearances of Pyrgopolinices and the *puer* then leaves the stage, we appear to be justified in claiming a division-point at 1393. Leo gives no reason why he refuses a division here, but possibly he regarded the matter included in 946-1347 as an unbroken whole as he indicates.[17]

MOSTELLARIA. This play brings us face to face with a new situation. According to our criteria the play has only three divisions with division-points at 858 and 1040. This makes a first division which is out of proportion to the other two sections, or to any other division which we have had thus far. Leo admits this same division of the play according to the criterion of vacant stage, but he would find "Aktschlüsse" at both 347 and at 431, and he says "Das Stück hat wirklich 5 Akte." He then adds that Tranio's function caused him to remain on the stage "bis zum volligen Gelingen" as did Medea and Hecuba in the plays of Euripides. I think that this contention of Leo's vitiates his theory of division making. He admits certain divisions where the stage is vacant and then proceeds to postulate two division-points at which the stage under no conceivable circumstances can be vacant, for at 347 three persons remain on the stage, and at 431 Tranio retires to the *insidiae*. It would undeniably be convenient, from the modern point of view, to have these five divisions but they do not exist in the play. Apparently Plautus did not intend to have any division-point until 858, because he purposely kept Tranio on the stage until his machinations were concluded, and not until then was he allowed to leave. The contention of Leo proves that he does not regard vacant stage as necessary and indispensable for a division-

[16] op. cit. p. 34 ff.
[17] Plaut. Forsch. p. 161. Cf. Prescott, loc. cit. n. 1.

point. This is not a tenable position for how can there be a break in the action when persons remain on the stage?

PERSA. The division-points are 167, 250, 328, 399, 752. Leo has the same results but adds 52. This cannot be a division-point, as may be shown by comparison with *Mercator* 543, 691, and 802 at which points Leo does not allow breaks. The cases are identical as in all four we find monologues which separate successive appearances of the same actor. In this case the monologue of Saturio separates two successive appearances of Toxilus. If Leo did not allow divisions in the *Mercator*, he should not mark one here.

POENULUS. There is little to say concerning this play as the new divisions correspond both with the traditional act-divisions and also with those established by Leo.

PSEUDOLUS. The division-points are 573a, 766, 904, 1051, and 1245. The same results are given by Leo. These divisions correspond with the traditional act-divisions with one exception, viz. that Act IV must be divided at 1051. All of our criteria indicate a division at this point, and in addition a break is demanded by the development of the plot, for, by the departure of Simia and Pseudolus, opportunity is given for the development of the schemes of Simo and Ballio.

The division-point at 573a has given rise to endless comment, for this is one of the few places where a hint is given as to the occupancy of vacant stage. As this subject is foreign to the present investigation, I will not touch on it further than to say that, as in *Cistellaria* 630, a break must exist in order to furnish time for the departure and reappearance of Pseudolus. The remark of Pseudolus, *interea vos tibicen hic delectaverit*, is doubtless a joke, and he takes the audience into his confidence as Aristophanes does often.

RUDENS. This play is particularly interesting from the present view-point as it affords considerable opportunity for nice work in the discrimination of vacant stage. Our criteria point to divisions at 289, 592, 891, 1190, and 1280, thus making six divisions. Leo finds seven as he adds a division-point at 184. I cannot concur in this for the entrance of Palaestra is demanded by the previous conversation which reported the shipwreck, and in addition the words *errabit illaec hodie* of 177 practically

announce her entrance. As the criterion of announcement of entrance was not observed by Leo he marked a division-point at 184. Possibly vacant stage occurs at 457 but here again there is practical announcement of entrance, for Sceparnio is bringing the water which Ampelisca sent him to fetch. At 484 we find another opportunity for vacant stage but in 442 we find the words *sed quid ego misera video procul in litore? meum erum lenonem Siciliensemque hospitem.* The monologue of Sceparnio serves to fill in the time which the *leno* and the *hospes* consume in coming from *procul* to the stage.

A very interesting point is introduced at 688 by the words of Trachalio addressed to Palaestra and Ampelisca, *adsidite hic in ara,* and the question is, when did the girls leave the *ara,* and the stage? As noted above, the scene-headings are useless for they do not mention the girls, since the girls are mutes. They are on the stage at 707, and we find scattering references to them as far as 882. Possibly they leave at 885, when Plesidippus takes away Labrax, though no sign of their departure is given. This theory is rendered tenable by the words of the Lorarius[18] and by those of Daemones.[19]

There is apparent vacant stage at 906 as Daemones has spoken a monologue and announces his departure without giving clue as to the identity of the oncoming actor, unless his words *sed Gripus servus noster quid rerum gerat miror* are intended as such a clue. Since Gripus enters at the conclusion of the monologue it is probable that Plautus meant that the words quoted above should serve as announcement of his entrance, for the development of the plot does not demand a division-point here. The stage is also apparently vacant at 1264 for both Daemones and Gripus depart, but the words of Daemones to Trachalio in 1223, *recipe te huc rusum,* serve as the announcement of the entrance of Trachalio and hence there can be no real vacant stage.

STICHUS. The division points are at 154, 401, 504, 640, and 672, thus making six divisions. Leo marks but four divisions, omitting 154 and 672, but otherwise having the same division-points. I mark a division at 154 because I do not think that

[18] 879-80, suadeo ut ad nos abeant potius, dum recipis.

[19] 1045-8, where he signifies that his wife has seen the girls, and so they must have gone to the house.

the command of Panegyris[20] is a sufficient sign of entrance. Gelasimus comes on unannounced and is discovered by Crocotium as is shown by her statement.[21] At 672 we find another instance of the principle which we enunciated in the discussion of the *Bacchides*. Sangarinus and Stichus have two successive appearances which are separated by the monologue of Stephanium. She does not remain on the stage, and hence I mark a division just before the beginning of her monologue.

TRINUMMUS. The divisions of this play coincide exactly with the traditional act-divisions and with the divisions marked by Leo, with but one exception and that is 728, which is added by Leo. This at first appears to be a division-point for all the criteria are apparently in evidence, but closer examination shows that the entrance of Callicles and Megaronides was announced at 614. Stasimus remains on the stage to meet Lysiteles and Lesbonicus and, after the departure of the three, Callicles and Megaronides return. Therefore no division-point can occur at 728.

TRUCULENTUS. The division-points occur at 447, 644, 698, making four divisions. Leo obtains the same results.

VIDULARIA. This play is too fragmentary for discussion.

II

The application of the criteria to the plays of Terence may now be of interest, as his comedies were composed under conditions quite similar to those which influenced Plautus. The most recent articles which deal with the divisions in the plays of Terence are Leo, *Der Monolog;* Keym, *De Fabulis Terenti in Actus Dividendis* (Giessen, 1911); Flickinger, XOPOY *in Terence's Heauton* (*Classical Philology,* VII, p. 24 ff.); and Skutsch, XOPOY *bei Terenz, Hermes* 47. p. 141 ff.

The traditional division of the plays of Terence into five acts each has been rejected with good reason by commentators, and both Leo and Keym have endeavored to locate the original divisions. Leo divided the plays using the same criterion which he had used for Plautus, and Keym concluded that the plays should be divided into three acts each. My discussion of Plautus

[20] Gelasimum huc arcessito.
[21] hic illest parasitus.

showed that the occurrence of the monologue was not an unfailing criterion, and the arguments there adduced have equal weight with regard to Leo's division of the plays of Terence. Keym's thesis has already been reviewed by Flickinger[1] who showed that the tripartite division made by Keym was not tenable. The field is therefore open for a new attempt to find the original divisions in the plays of Terence. For the sake of uniformity and convenience, I shall use the numbering of the lines which is given in the edition of Tyrrell.

ANDRIA. This play has but two parts and the division-point is just after 819, coincident with the beginning of Act V. Leo would divide the play at 227, 300 (possibly), and 625. A brief examination will show that there can be no division-point at any of these places. At 226 Davos says, *sed Mysis ab ea egreditur,* and hence no division-point can occur here as the entrance of the oncoming actor is announced. The same contention holds true of both 300 and 625, as in both of these cases Pamphilus remains on the stage, and so the stage cannot be said to be vacant. Keym's division into three acts is as follows: 1-300, 301-819, 820-981. It has just been shown that 300 cannot be a division point and so the three act division for this play falls to the ground.

HEAUTON TIMOROUMENOS. This play has five division-points at 170, 409, 873, and 1002. Flickinger originally announced the break at 170.[2] 409 is coincident with the ending of Act II and 872 with that of Act IV. Leo divides the play at 229, 409, 748, and 873. 229 cannot be a division-point as the stage is not vacant for Clitipho does not leave; the same is true of 748 as Syrus remains on the stage aside. Keym's divisions are 1-409, 410-872, 873-1067; he passes over 170 and so his first division is really the sum of two divisions; he also passes over 1002, and there can be no doubt that this is a division point as all the criteria are in evidence.

EUNUCHUS. The division-points according to our criteria are 206, 538, 614, and 816, thus making five divisions. Leo finds but two "*Einschnitte,*" 538 and 615, which are correct, but he does not notice the other two. Keym's divisions are 1-390, 391-816, 817-1094, his argument being wholly derived from the

[1] Class. Phil. VII, p. 499.
[2] op. cit.

development of the plot. A division-point cannot occur at 390 for Parmeno remains on the stage.

PHORMIO. There are four divisions with division-points at 152, 566, and 819. Leo's division-points are 152, 314, 566, and 765. 314 cannot be a division-point as Geta remains on the stage. At 762 the entrance of Demipho is announced in the words *pater adulescentis venit,* and so 765 cannot be a division-point. Keym's divisions are 1-314, 315-566, 567-1055. Keym's argument, *aliquantum temporis intercedere oportet,* is not valid with regard to 314.

HECYRA. This play has six divisions with division-points at 197, 280, 515, 576, and 798. Leo has five "*Einschnitte,*" 122, 280, 515, 576, and 798, which agree with the divisions established by our own criteria, the first alone excepted, and 122 must be a typographical error for 197. Keym's divisions are 1-280, 281-576, 577-880. His first division is again the sum of two divisions, for 197 is certainly a division-point.

ADELPHOE. This play contains eight divisions with division-points at 154, 287, 354, 516, 591, 712, and 786. Leo divides the play at 154, 287, 516, 712, and 854. Barring certain omissions, the only difference between Leo's divisions and those established by our criteria is that he passes over 786 and includes 854; this cannot be a division-point as Demea remains on the stage. Keym's divisions are 1-287, 288-712, 713-997. It is true that these divisions all end at correct division-points, but Keym passes over division-points which are apparently certain in his endeavor to force the play into a tripartite division.